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INTRODVCTION
into the Bookes of the
Prophets and A-
postles.

~~B. 12. 47~~

Written by Peter Palladius,
Doctor of Diuinity and By-
shop of Rochil.

*Faithfully translated out of Latin
into English.*

By Edw. Vaughan.



LONDON,
Printed by G. S. for William
Holme, dwelling vpon Ludgate hil, at
the signe of the Lamb.

1598

INTRODUCTION
 of the
 1847



26301
 Printed by G. S. for W. H. L.
 1847

To the Right Honorable and
vettuous Lady *Elizabeth*
Ruffel, Dowger.



Having duly and durifully considered the powerfull prouidence of the Almighty, I finde of al creatures in the earth, that are humble and harmeles his Maiefty hath recommended vnto vs the Lambe, to signifie Iesus Christ our Redeemer: Of all Creatures in the Ayre, that are mylde and chafte, he hath recommended vnto vs the Doue, to signifie the Holy ghost, our sanctifier. Euen so (right Ho: Lady) of all bookes that are Authentick and ancient, and of all books that are profitable and true, this maiestical Creator hath recommended to our studies, for the ground-worke of Religion, the book of his Couenant: comprehending all things that euer was, al things that now is, & al things that euer wil bee to come; in heauen, cōcerning his Deity: in earth, cōcerning his elect: & in hel, cōcerning the damned. Therewas two waights in the holy sanctuary; the one called Stater, a ballance to weigh all things belōging to the common weale: the other Siculum, a sickle, which was to wey al things belonging to the Temple: shewing thereby, that al things whatsoever, do apertain either to gods glory, or our good, are to be mesured & proportioned by the same book. God said to Moses, Take sweet spices, pure Mirrh, Calamos, &c. then offer: wherein also he plainly shewes, that al kind of seruing his Maiestie, & all professions wherby we liue & haue our beeing, are excluded, as things not sanctified according to this book. And yet good Ho: Lady & mistresse, I say, & most wise mē sees, that few do read it, fewer regard it, & fewest of al do frame their liues according vnto it. It is as rare a

The Epistle.

a thing to see noble womē, & men of great place, to haue the Bible in their hands, & to order their cōuersation accordingly, as to see a man of pleasant possessions, sell all he hath and giue it to the poor: or to see a Camel go through the eye of a needle. By how much the more right Ho: are you to be admyred and had as a wonder in this world, for your dailey endeouours after Diuinity for your knowledge in the holy tonges: & especially for your careful practise thereof, at home amongst your household: and abroad amongst the distressed Saints. As the people of the captiuitie could not discern the sound of the shout for ioy, from the noyse of the weeping when the foundation of the temple was laid; euen so the greatnesse of your greefe, with continual study at home, cannot be discerned from the greatnes of their ioy whome yee releue abroad: Your Ho: hath constantly continued hitherto, proceed, I pray you, Ride on right Ho: good luck haue you good La: in the name of the Lord. As the Iewes finished the Temple, with weapons in one hand and trowels in the other hand, so I pray god you may finish your faith vnto death: with your booke in one hand, & your almes in the other. I must be forced to cease keeping the limitation of the Printer. Only desiring your Ho: to accept of this my labor, which I offer vnto your La: before all others, as a token of my humble duty, Protesting that I haue to the vttermost of my power, truly translated the same: not intending your Ho: instruction therein (though the original be very profitable for the vnderstanding of the Bible) but to instruct the ignorant multitude: for whose sake I know your Ho: wil patronize it. The spirit of him that raised vp Iesus from the dead, sanctifie you and saue you. London La: 20 1597.

Your Humoust humbly in the Lord.

Edw. Vaughan.



An Introduction into the
Books of the Prophets and A-
postles : written by *Peter Palladius* Doctor
of *Diuinitie* and Bishop of *Rochil*, tran-
slated out of Latine into English,
both faithfully and
truely.

To the Reuerent and worthie
man, for learning and vertue, Maister *Peter*
Palladius, doctor of *Diuinity* and Bishop
of *Rochil*, Philip Melancthon
wisbeth al happinesse.



It is good for men oftentimes
to call to minde those testimo-
nies which eyther do compell
them, or allure them to con-
sent vnto the doctrine which
GOD hath especially deliuered vnto his
church, and doth perseuer therein: of which
sort are Myracles, Antiquity, a kind of doc-
trine, a myraculous preservation thereof a-
midst the ruines of Empyres, the constancy
of confessors, and pledge of Gods spirite in
the hart.

The preface

In the first place, are reckoned Miracles, which are wonders done beyond the course of nature; for although the whole course of nature be both a witness and a warning of God, yet when he preferred his doctrine, especially that which goeth beyond the sight of reason; he added singular deedes beyond the course of nature, that it might be known not to be deuised by man, but set forth by the guider of nature, and a most mightie creator, being distinct from the opinions of other nations: which miracles do boast of certaine of our owne Miracles: but there are other Miracles peculier to the church not to be imitated by any creature: as raising the dead, to stay the course of the sun, the going backe of the sun, a virgine to be with childe, and others such like. These God would haue vs to looke vpon, that wee might bee throughlie perswaded that the doctrine is giuen by the very ruler of nature. Among the miracles, I also account the prophetes, forsayings of of Empires, & other affaires, which the wisdom of no creature could certainlye foresee: for in that the euent hath been aunswearable vnto them, we must confesse that those forsayings were manifested by that diuine spirit that knoweth all thinges.

In the 2. place, is antiquitie named, which albeit. that it doth not conuince as miracles

of Phillip Melancthon.

do, yet doth it allure the mindes of men: for it is likely that God should from the beginning haue laide open himselfe, and haue been of this mind, that amongst men there should be alwaies some of whom he might be truely known, and not that al mankind as wretched should from y^e beginning be made, only for eternal destruction. Therefore, comfortable is that former age, and well is that spoken by Tertulian. Whatsoever is most auncient, is most true: In like maner, doth *Iustinus* and *Clement* confute the *Ethnickes*: that seeing the doctrine of the Church is more ancient then the opinions of the *Ethnickes*, the opinions that do gain-say it are to be reiected, & that the bookes of *Moses*, are of more antiquitie then the writings of the heathens, the very order of times & Empires do make manifest For no Nation hath a certain obseruation of yeeres from the beginning, as haue the Ecclesiastical books: the names of the heathens do also shew, that the monuments of the former Church are more auncient, for that the Grecians doe retaine the names of *Iapetus*, *Ioue*, *Aeolus*, and many others, not knowing whence they sprong: but when the storie of *Moses* doth shew their kindred, we must needes confesse, that it is more auncient then the monuments of the Greekes: a mightie &

The preface

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a famous people was that of the *Imerians*, whose posteritie without all doubt, was the *Cimbrians*, but their stocke your Greekes know not, which the some of the word doth shew to be *Gomer* the son of *Iaphet*. Nowe there is a kindred among the Egyptians, called in their naturall speech, and in the Arabian tongue, *Mizrai*, but bookes doe shew *Nizraim* to be the son of *Cham*, the first antient among the Greekes, were the wars of the Argonians, and then of the Troianes, but the time & course of yeers, which the Grecians themselves haue obserued, doth shewe that the Troiane warre was not long before *Dauid*, and that *Hercules* was almost of the same time with *Sapson*: So the names & histories of the heathen do testifie, that the books of the church are the more auncient, which is very necessarie for the studious to consider.

In the third place, wee haue set a kinde of doctrine, whereof there are two partes, the Law and the Gospell, and seeing that the knowledg of the law is graffed in the minds of all men, reason in all men is inforced to confesse, that it is impossible for any nation to be the people of God, which do establish lawes, contrary to the law of God: but this is the common madnes of all the Gentils, to call vpon a multitude of Gods, and to deuise
[mon-

of Philip Melancthon.

monstrous fables of the gods, and euen in their lawes to yeeld vnto the filthy confusions of lust. Some of them also, the murdering of men, whordoms and adulteries, haue bin thought a good seruing of God. Reason therfore enforceth to confesse, that in the church, the law is taught much better. This argument also, the olde writers haue vsed in confuting the heathen: and howsoeuer the Gospel be not knowne vnto reason, yet doth it lay open those things whereof the doctrine of the heathen can speake no certainty: and yet it cannot bee denied, but that the vnderstanding of the same is necessary; forsomuch as man is the Image of God, and is made to knowe and praise the Lorde. From whence come so many doubtcs in the disagreements of the minde and hart? whence is that stubbornnesse of the hart, and such a burning desire to sin, seeing that y^e law shineth in y^e mind? Are men made to liue in euerlasting sin & mysery? what is sin, & whence comes that vast heap of humane myserye? whence are those so manye dissentions about God, as whether god doeth heare men, or why hee shuld regard them. Whether after y^e bodies are once dead, there shalbe another life; in which shalbe a differēce betweene good & bad?

What

The Preface.

What, men are Gods temple who he doth heare and helpe. Of these so waighty matter, what great darknesse is there in all the wisedome of the heathen? Howe many furies of the Phylosophers, who like the sons of *Tytan* make war with heauen: eyther imagining that there is no providence, or being God to secondary causes, and labour to proue that al sins are of necessity.

Seeing therfore we must confesse, that the doctrine of the causes and remedies of euil is necessary for men; and yet the wisedome of the heathen seeth it not truly, let vs embrace Gods voice in the church, seeing hee hath added great testimony therunto Reason acknowledgeth, that the law is no wher purely deliuered but in the church. And seeing it is certaine that the voice of God is there, let vs heare this doctrine of which the **H**eathen are inforced to confesse, that ther is great ignorance in their religion and doctrine: and yet the opening of these questions are necessarye for the knowing of God (for the which man was made) and for true comfort. Therefore that kind of doctrine in the Church, is most delightfull to good mindes, when the pure fountaines are thereof tasted. I account not in the Church the Romane tyrants, and the Monks their champions,

of Philip Melancthon.

pions, who haue dispersed throughout the world their filthy poison, for the doctrine of the sonne of God, and haue transformed the doctrine of the church, into heathenish opinions. They pray vnto the dead men, they command men to worship their bearded God, which they carry about in their great solemnity: they sel sacrifices for the quicke and dead: they make Gods worship stage-like vestures, and other delusions, and confirme their rousing lusts. This wicked rout, I cal not the church, but them which deliuer the sounde doctrine of God, deliuered in the bookes of the Prophets & Apostles, and in the Creeds. Many others also doe corrupt the simple truth, and the sleights in disputing are delightful to som: as in times past, to the Stoicks, Epicures, & Academicks. But when wee commend this kind of doctrine, we do exclude al corruption and toyes in vaine disputings.

In the 4. place, we account the wonderfull preservation of the church, in the midst of the ruines of Empires: which although it may be gathered vnder the first testimony that is among myracles, yet in this it differs from the sonner, bicause it is a perpetual miracle of the continuall presence of God, & pertains to that special rule. The worde of
the

The Preface.

the Lord abideth for euer, and not by the helpe of man, as it is written, *Not in an host nor in strength, but in my spirit*, saith the lord God of hosts,

In the 5. place, is the constancy of Confessors accounted, which confirm others 2 waies. First, bicause it is a mannes myracle, wherein God strengthens the weak against fear & punishments, & shews his presents many waies, euen in their sufferings. Many simple men haue raised the dead, and done many wonders. 2. Bicause the high minds in such as quietly bear affliction, doth shew the gospel is powerfull in them, & that it is the seed of god, as *Iohn* saith: *whereby eternal life, righteousness and ioy is begun in them.* 6, This testimony of the gospel in the faithful doth plainly conuince their minds: namely, the comfort and ioy which is kindled in the by the holy ghost (wherof *Paul* saith, you haue receiued the holy spirit, whereby wee cry *abba father*) whereby they see, howe in great sorrowe they are comforted, which vphold themselves with meditation of the Gospel & with prayer, as *Paul* saith, *The spirit helpeth our infirmity.* These testimonies must be often thought on, & especially let vs be careful of the sixt, least it be taken from vs by the illusions of mad men: as the

Anabap.

of Philip Melancthon.

Anabap. & Steukfeldians boast of false inspirations: who setting apart Gods worde, pretend their reuellations, as I haue found out the lies of many such, & the examples of *Munster* shewes the maliciousnes of many. *Steukfeld* writeth, that God communicates with mens minds, without any means: from whence he proues the diuine motions are kindled, not by meditation of the written doctrin, but by a fauuing of heauineffe. If with their speech they mixe fained sighings, Crocodiles teares, & other legerdemaines deuised by Art, amongst y^e which flanders & strange positions, doe specially increase their authority. As *Sebastian* the Frenchmā reuiled the teachers, and called a great volume of the sayings of y^e prophets & apost. which in shew seemed not to agre. From whence he gathred, that we must not iudge after the letter, but as y^e spirit directs. And in their Paradoxes they insert thinges to please people, & inlarge licentiousnesse. Some there are which carry about with them the books of *Sibils*, whence they take such Oracles as best besit theyr affections, whom they flatter. This kind of Idol priestt must be taken heed of, & that rule is firmly to be held, *Thy word is a lantern vnto my feet.* And againe, To the Lawe and the testi-

The Preface

restimony. And againe, The Gospel is the power of God vnto saluation to euery one that beleeueth: and those deceiuers are not to be harkened vnto, which crye out, that inspirations must else-where be sought for, without thinking of the holy worde. The saying of the sonne of God must bee helde fast, whoe commandeth to preach repentance & forgiveness of sins in his name. To this end let our teaching be applyed: that repentance, faith prayer and newe obedience may increase in vs, by the meditation of Gods word, and let god be praised with true duties, according to that saying: *Fight thou a good fight, holding fast faith & a good conscience.* For traps may be laide by men by the aduancing of Inspiratiōs as we haue often seene. By this meanes, as by an enchantment the people discerned of seducers. Therefore the sonne is sent to reueale vnto all creatures, the secret and vnkown promise of reconciliation, and that it being heard, faith might be wrought in men, and God might communicate himself with vs, as *Paule* saith: *Faith is by hearing, and hearing by the word of God.* Wherefore these Idol priests of *Cibel*, which withdraw mens mindes from the written word, do reproch the son of God, and take away both faith,
and

of Philip Melancthon.

and al the exercise of faith.

If the writings of the Prophets and Apostles were taken away, so that euery hypocrite might lawfully brotch his counterfeit Oracles from his inspirations, as from his three footed seate: howe great furies would ensue? We haue seen example heer-of, in the Tragedies of *Munster* & elswher. Wherefore all holye teachers and bearers, with al constancy, ought to set themselves against these doting deuises.

Thy purpose and indeuour therefore (O *Peter*) I do commend, that thou art an encourager of all the godly vnto reading. As *Paule* saith: *Be conuersant in reading*, shewing the way to euery book, & declaring the arguments of them. I woulde to God that our youth were accustomed rather to reading & godly praier, then to cauilles in disputing: for when matters are well opened, and no kind of false doctrine approoued, there should be an end of disputing; and it is a most true saying: that to playe the Sycophant is too great diligence.

And whereas, by the wisdom of your noble King, and the diligence of godly teachers in your kingdom, the studies of your youth are so ordered, that no liberty to cauil

The Preface, &c.

will is permitted vnto them. You haue wel
prouided for the peace of the church; and
their wits are accustomed to modesty. All
things though wel deliuered, may be wea-
kened, if cauels may be regarded; as in time
past were those of the *Pirrhonians*, and the
Academicks. Therefore *Paule* doth strict-
ly charge the *Phillippians*, to hold faste the
Canon or the rule of the word.

*Now I beseech the Sonne of God our Lorde
Iesus Christ, to keepe and to gouerne the
churches in the kingdome of the Danes,
and in Germany, and to make
them to abide for euer one
in him. Farwell. cal.*

Feb. 1557.



CONCERNING THE Authority of Gods word and holy Scripture.



THE authority of Gods worde
and holy Scripture, ought to
be so great with all men that
no one should doubt thereof,
but as we looke vp vnto hea-
uen with our eies : so should we thinke that
the holy Scripture was brought from Hea-
uen : and as he that came from heauen is a-
boue all : so the holy Scripture doth far ex-
ceed the doctrine and wisdom of man.
Christ asked the Pharisees of the doctrine of
Iohn the Baptist, whether it were from hea-
uen, or of men, signifying, that those two
kinds of doctrine did greatly differ one from
another, the which also Christs disputation
with Nichodemus maketh plain. Ioh. 3,

The word of God is the holy Scripture of
the old and new Testament, which is called
holy (that is) seuered from all other wri-

Concerning the Authority

things written by the holy Ghost & brought
from heauen.

And Christ deuideth the olde Testament
into 3. partes in the last of Luke, where hee
saith that all thinges must be fulfilled what-
soeuer are written of the sonne of man.

In the {¹
2 } Part. { Moses. } The other
3 } { The Psal. } partes doe be-
{ the Prop. } long to these.

The new Testament comprehends, chie-
fly Gospels and Epistles, which are the seals
of the Gospell: as I Paule thus subscribe:
thus I seale the Gospell of Mattheue with
my blood. I Peter subscribe, I Iohn, &c.
The doctrine of the holy scripture is twoe
fold.

The one { The Lawe. }
The other { The Gospell. }

But the holy Scripture is commended,

{ Sufficiencie.
Truth.
Profit.
Authority. } thereof.
{ Dignitie.
Eternitie. }

1 Christ shewes the sufficiencie thereof
when

when he saith : They haue Moses and the Prophets. Againe, search the scriptures because you thinke in them to haue eternall life. And Paule Galat. 1, If any man shall teach any other Gospell, let him be accursed. Esa. 8, To the lawe and Testymonie you shall not adde : neither shall you take from it his Deut. 8, and in the 12. cha, What I command you doe it, thou shalt not adde nor diminish any thing.

2 The truth of the scripture is proued by the wordes of Christ. Iohn. 8, Thy worde is truth. Ioh. 2, The old and new Testament is true & the true light now shineth. Num 23, God is not as man that he should lie.

3 The profit of the scripture is shewed by Paule Rom 15, Whatsoeuer things are written they are writtē for our learning, that thou hast patience & comfort of the scripture we might haue hope, 2 Tim. 3, all scripture inspired of God is profitable to teach, &c.

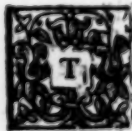
4 The authority thereof is in the laste of Luke, all thinges must bee fulfilled which are written of me in Moses, in the prophets, and in the Psal. 2 Pet. 1, Prophecie is not giuen by the will of man : but holy men haue spoken as they haue beene moued by the holy Ghost,

Concerning the Authority

5 The dignity thereof appeares, Esa. 55, as heauen is lifted vp from the earth, so are my thoughts differing from your thoughts : and Christ sayth, giue not holy thinges to dogges, neither caste yee pearles amongst swine.

6 The eternity thereof, as the worde of God abideth for euer : And in Luke, Heauen and earth shall passe, but my word shal not passe. Ioh. 16, To whom shal wee goe, thou hast the words of eternall life.

Concerning the holy Bible, and bookes of the old and new Testament.



THE Byble or Bibles, although generally it signifieth a book, yet more particularly by y^e holie Bible, is the bookes of the old and new Testament, called holie ; for the holy Diuinity and doctrine of God, are seuered from the wisdom of the world, and brought from heauen ; and a Bible, because many bookes are therein contained ; The first whereof is Genesis, & the last the Reuelation.

The first deuision of
the BIBLE.

THe holy Bible is deuided into the olde and new Testament.

The olde Testament containeth those bookes which were written before Christ was borne; as the bookes of Moses, the Psalmes and the Prophets, with som other, which are in number 48.

The new Testament comprehends those bookes which were set forth after the birth of Christ; As the bookes of the Gospelles and the Epistles, with others, which are in number 27.

The 2. Diuision.

THe holy Bible is diuided into six parts, in respect of so much as concerne the difference of the Bookes, For some of the bookes of the Bible are Legall, Historicall, Doctrinall, Propheticall, Euangelicall, and Epistolar.

1 The fiue bookes of Moses cald, &c. are Legall, because the lawe is specially described in them.

2 Historicall, are those which simply containe Histories, or thinges doone, as are the bookes

Concerning the Authority

1	} of	Iosua.	7	} of	Nehemiah.
2		Iudges.	8		Tobias.
3		Ruth.	9		Iudith.
4		Kings.	10		Hester.
5		Chron.	11		Machabees.
6		Ezra.	12		The acts of
the Apostles.					

3 Doctrinall, are those which containe some speciall doctrine, for the edifying of the hearers, as are the books

1	} of	Iob.	5	Canticles,
2		Psalms,	6	Wisedome,
3		Prouerbs,	7	Iesus Sirach,
4		Ecclesiast.		

4 Prophetical, are those which were preached & written by the Prophets: wherof 4. are called the greater, and the rest are called the lesser Prophets. The greater, because they write greater and longer bookes: the lesser, because they write lesser and smaller bookes.

5 Euangelicall bookes, are they which containe the Euangelicall stories of our Sauiour Christ, set forth by the 4. Euangelists.

6 Epistolar are the writings and letters of the Apostles, and specially of the apostle Paule.

The 3. deuision.

Some

Some books of the } Canonickall.
Byble are } Apocrypha.

Canonickall bookes are those, in which is
preserved the authority of Ecclesiasticall
opinions.

Apocrypha or doubtfull bookes, are
those whose credit is doubted of, and serue
only for the instruction of the people : not
for confirming the opinions of the church :
such are the bookes

- | | | |
|---|--------|-----------------------------|
| 1 | } of { | Judith. |
| 2 | | Wisdom. |
| 3 | | Tobia. |
| 4 | | Iesus Sirach. |
| 5 | | Baruch. |
| 6 | | Machabees. |
| 7 | | The fragments in Hest. & Dā |

All the rest are Canonickall bookes, other-
wise called Authentickall, from whence the
Canonickall and authentickall scripture hath his
name, and they are Canonickall which reade
or expound the holy Scriptures.

Of the Bookes Legall, or the

5. Bookes of Moses.

THe books of Moses haue their names in
Greece *Pentateuchon*, of the numb. of 5.
because they are but 5. & of the Hebrewes

An introduction to the Bookes

they are called 5. fiftes : and they are ascribed to Moses , either because Moses wrote them , or because they containe the story of Moses in them , and they are 5,

- | | | |
|---|---|--------------|
| 1 | { | Genesis. |
| 2 | | Exodus. |
| 3 | | Leuiticus. |
| 4 | | Numbers. |
| 5 | | Deuteronomy. |

1. Of Genesis.

GEnesis hath his name of begetting, or of generation ; because it is a booke of the generation of the world, both for the Creation of things, and for the restoring of them after the flood. It hath in it 50. Chapters, and is diuided into sixe principall partes, in regard of the sixe famous persons whose stories are set forth in Genesis.

1. *Adam* is described from chap. 1, to cha. 6,
2. *Noah*, from the 6, to the 12,
3. *Abram*, from the 12, to the 20, .
4. *Isaac*, from the 20, to the 28,
5. *Jacob*, from the 28, to the 37,
6. *Ioseph*, from the 37, to the end of y^e book.

But

But Genesis in some containes,

- | | | | | |
|---|---|-----|---|-------------------------------|
| 1 | { | The | { | Beginning of the world. |
| 2 | | | | Deluge. |
| 3 | | | | Burning of Sodom. |
| 4 | | | | Destruction of Babell. |
| 5 | | | | Deeds of the Patriarches. |
| 6 | | | | Fall especially of mankind, & |

his restoring againe by the blessed seede of the woman, that is Iesus Christ.

2. Of Exodus.

EXodus is so called of going out, because heere is described the going of the children of Israell out of Egypt, as also the conuersion of many in the wildernesse, wher the law was published because men knewe not what sinne was. For then God gaue to his people the law of the ten commandements, and after by Moses ordained Ceremoniall and Iudiciall lawes, that Religion and gouernment might bee preserved among the Iewes. In all which, as in the building of the Tabernacle Christ was shadowed, so the law is a schoolmaister vnto Christ.

The principal deuision
of Exodus,

I From

An Introduction

1 From the first chap. to the 7, after the description 1. of the birth. 2. of the hiding 3. casting into the water, 4. adoption, 5. flight, 6. marriage of Moses, God giues a commandement both of his restoring into Egypt, and of his bringing the people of Israell out of Egypt, becaule they were oppressed with a harde bondage by Pharaon, which cōmandmēt after long delay he doth execute. In y^e midst of the 4. ch, he goeth into Egypt, and with his brother Aron goeth vnto K. Pharaon & reasoneth with him about letting go of the people, which is in the 6. ch.

2 From the 7. chap, to the 12, are described the ten plagues of Egypt, as that

1	Blood.	6	Blanes.
2	Frogges.	7	Haile.
3	Lice.	8	Locusts.
4	Flies.	9	Darknesse.
5	Morren of cattel.	10	death of the 1. born

3 From the 12. cha, to the 16, is described the deliuerance of the people of Israell out of Egypt, not without pursuing, & yet by the mightye power of God.

4 From the 16, ch, to the 20, is described the going forward of gods people thorow the desert, & their murmuring, and Gods deliuerance with Manna and Quails.

5 In the 20, cha. the x. commandementes are giuen to Moses.

6 From the 21, to 25, Iudicial lawes are ordained.

From

7 From the 15, to 31, are ordained lawes ecclesiastical or ceremoniall, concerning the building of the Tabernacle.

8 From the 31, chap. to 36, are the tables giuen of the ten commandements.

9 From the 36, to the 40, chap is described the building of the Tabernacle.

10 In the last chap. hauiely in the 40, the erecting of the Tabernacle is described. Thus much of the booke of Exodus.

3. Of *Leuiticus.*

Leuiticus the third booke of Moses is named of the tribe of Leuy, for the Priesthood of Aron, which in this booke is ordained with the lawes thereof, & is appointed for the purging and expiation of sin, that it might signifie the true priest Christ Iesus the lamb of God which taketh away the sins of the world. For, for this cause were the Leuiticall sacrifices, the Leuiticall hallowings and vncleanness, and other Leuiticall obseruations, wherein Christ was shadowed.

This booke is deuided into many particulars, because it containeth many Ceremonial or ecclesiasticall obseruations, so that it may wel be called the Ecclesiastical ordinance of Moses.

From the beginning of the first chap. vnto the 6. some kind of sacrifices are described, as in this booke many are contained, wherof some are here mentioned.

1 Of the first kinde was the burnt offering, as a sacrifice wholly to bee burned, because all of it was to be burnt and nothing thereof reserued as of other sortes, some things were to be presented for the priests. chap. 1,

An Introduction

2 [A meate oblation] which sacrifice is otherwise called **CARBAS**, a gift or offering; as the oblation of sundry kindes of bread, chap. 2,

3 [A peace offering] wherein men being reconciled and obtaining peace did giue thanks vnto God; wherefore it taketh his name from peace among the Hebrues, that it should be a sacrifice of thanksgueing with cleane beasts of both sexes, offered by one that is receiued and reconciled, chap. 3,

4 [A sin offering] a sacrifice that should be offered for the sin of the priest, people & prince, chap. 4,

5 There are other sorts to bee annexed, wherof there is mention made in this book, as the sacrifice for the ignorance of the priest Prince, and people.

6 [A trespass offering.]

7 [A drinke offering] in Hebrew called **NESICH**.

8 [A sacrifice of vowes] of the Hebrues called **NEDES**, when men of their own accord did vow some vow of sacrifice.

9 [The Ban offering] when men cursed themselves if they should take this or that, & that wherein they cursed themselves, was to be offered vnto the Lord.

Summa.

Summarily, in the five first chap. are described sundry kindes of sacrifices, and the causes for the which they were to be offered

From the 6. chapter to the 9. are diuers lawes for sacrifices repeated: As first of the burnt offering. 2. of peace offering. 3. Of sinne offering, and the preserving of them.

From the ninth to the 11. three things are set forth to vs for example sake. First, obedience to God, chap. 9. Secondly, disobedience towards God, chap. 10. Thirdlie, a precept of sobrietie.

From the 11. chap. to the 18. are described, not only the vncleane beasts, but also other vncleannesse and the purgings of the, as,

- 1. Of child-bearing women, cha. 12.
- 2. Leperous men, chap. 13.
- 3. Menstruous women, chap. 15.
- 4. Dead carcases.

From the 18. chap. to the 23. not only the degrees of consanguinity is described in the 6. precept: but other precepts with a larger explication of them is repeated.

From the 23. chap. vnto the end, doe follow other diuine ordinances, as of feasts, and for the poore. Secondly, of vowes & tithes, then Sermons and exhortations to the obedience

An Introduction to Numery.

bedience of Gods word, with threatnings that the offenders shal be punished.

Hitherto was set forth the booke of Leviticus which deliuereth the lawes and ordinances of Moses concerning the outward worship of God, which did not onely discern the Iewes from the Gentiles: but also they exercised themselves therein; not that sins could be taken away before god with burnt offerings, because the forgiuenesse of sinnes is by the only sonne of God. But that by this outward disciplin which had a reward annexed vnto it, they might serue God.

4. Of the book of Numery.

THis book hath his name of numbring, because the people of God are numbred after their tribes, & are ordred for the exercise of religion, & their places of abode, and their offices are distributed & appointed for euery seuerall tribe. Here are repeated also many transgressions of the people, many daungers, many pnnishments, & many blessings of God bestowed vpon the people, as they were betweene mount Sinay and the land of promise. At which matters haue reference vnto Christ, for whom the comion-weale of Israel was set vp. The prophesy also of Balaam concerning the kingdome of Christ is in this book.

This

This booke is diuided into many parts.

From the beginning of the book to the 5, chap. are numbred generallye: first all the Tribes of the people of Isr. & the tents of euery tribe are placed about the tabernacle. Then particularly the tribe of Leuy is numbred, vnto whome by themselues their offices are appointed.

From the 5, ch. to the 7, are diuers lawes described, as 1. of casting out the hoast, 2. of Ielousy, 3. of Nazarits, vnto which in th' end of the 6, chap. is annexed a forme of blessing, which our ministers do vse (in steade of *Ita missa*) when the supper of Christ is ended: whereof there be these particulars,

- 1 The Lord blesse thee and keepe thee.
- 2 The Lord lighten thee with his countenance, & haue mercy on thee.
- 3 The Lord lift vp his countenance vpon thee, and giue thee peace.

From the 7, to the 11, are sundry ordinances described: for the noble gifts of Princes which were offered in the dedication of the Tabernacle being erected, & of the altar, as the ordination of consecrating the Leuites in the 8, chap. the ordination of the feast of the passeouer in the 9, cha. the ordination of the trumpets in the 10, chap. which part is ordained in the end of the 10, chap. praier of Moses before the lifting vp & disposing of the Arke.

From

From the 11, to the 17, are described fearful examples whereby men ought to bee brought to feare, as

1. The murmuring of y^e people for flesh, and the punishment of their murmuring.
2. The sedition of Aron and Marie his sister, who was punished with Leprosie (against Moses.)
3. The vnfaithfulnesse of the spies of the land of Canaan which put the people in feare.
4. The murmuring and weeping of the people, and the punishment of theyr incredulity.
5. The punishment of those, that sin of ignorance, pride, &c. and of one that gathered sticks vpon the sabaoth day.
6. The sedition and punishment of

{	Corah.
	Dathan.
	& Abiron.

From the 17, to the 21, besides the myracles of Arons rodde bearing blossomes is described, the dignity, office, and reward of the priests and Leuites, with the making of the sprinkling water of the ashes of a Cowe, wherunto is added the story of Arons death and of his sister Mary.

From the 22, to the 25, after the Conquest

quest in battell against the Cananites, is described a fearefull example of Murmuring, punished with fierie serpents: where y^e brassen serpent represents Christ Iohn 3, And then in the other 3 chapters is described the blessing of the people, and balams prophesie of Christ.

From the 25, to the 28, besides y^e dreadfull punishment of Fornication, the people are againe numbred before the diuision of y^e lande of Canaan, & the law of inheriting is published.

From the 28, to y^e 31, is described the ordaining of Sacrifices in euery feast, as

Sacrifices	1	} Of	the daily sacrifice.
	2		the Sabaothes.
	3		the new moonies.
	4		the passeouer.
	5		Whitsontide.
	6		Trumpets.
	7		Propitiation.
	8		Tabernacles.
	9		Collection

To these is added a Discription of sundrie Vowes.

From the 31 to the ende are established certaine matters concerning Pollicie.

An Introduction to the

- 1 The parting of the spoile after the victory, in the warre against the Amalakites.
- 2 A particular diuiding of the lands of Canaan.
- 3 A rehearfall of the places of abode, where the Israelites sometimes staid, for the space of 40. yeares.
- 4 A description of the bounds of the land of Canaan, and the chusing of them that should be deuiders; with the part of the Leuites, the Cities of refuge, and possessions which might not bee translated to another Tribe.

All these are full of Examples, of Faith and vnbelleefe, of transgressions, punishments, and of the marvellous administrations of God; hauing reference to Christ that was to come in the flesh.

5. Of Deuteronomy.

SO called of **DEUTEROS** & **NOMOS** that is, of the second rehearfall and publishing of the lawe: for whatsoever is propounded in Exodus and Leuiticus, concerning moral, Ceremoniall & Iudicial lawes the same Moses doth almost repeate in this booke. For it was very requisite, that the people beeing punished for their disobedience, should againe bee brought to the ob-

seruing

seruing of the lawe. Moses therefore repeated the Law again, with all things that happened vnto them. Besides, what pertayned to the priesthood : & from the 9, chap, hee declareth all those matters which pertained either to spiritual or corporall gouernment; all which he applyeth to this end, that they might draw vs vnto Christ, of whome hee prophesyeth plainly in the 18. chap, I will raise vppe a prophet for them from among their brethren, &c. For the law is a school-master vnto Christ, and the end of the law is Christ.

The Book is very fitly deuided into

4. principall parts.

1 From the beginning to the 5. chap, are rehearsed some of Gods works & benefites past vnto the, wherby the people are sharply admonished both of their own vnthankfulness and disobedience, and also put in mind of Gods goodnesse, thereby to obey him.

2 From the fift to the 20, he repeateth those things which eyther might further or hinder faith, & which do chiefly concerne spiritual gouernment and the true worship of God in the first Table : for first vnto the 13 chap, hee repeateth the ten Commaun-

C 2.

dements,

dementes, with weighty admonitions & exhortations to the feare of God and keeping the x. commandments of God, & with exhortations from the Idolatry of the gentils; especially after the inioying of the lande of Canaan, with a recitall of some stories. The he faithfully repeateth the ecclesiastical ordinances concerning ministers, and the ministry of the word, Tithes, the yeare of Jubile, the principal feasts, choise of magistrates, right of the priesthood, and the Cities of refuge.

3 From the 13, chap, to the 20, all those things which belong to y^e worship of y^e first Table.

4 From the 20, to the 31, hee repeated those things that might either work or hinder charity.

In the second Table, that which concerneth outward government, as political ordinances.

- | | | |
|---|--------|-------------------------------------|
| 1 | { of } | Warlike affaires. |
| 2 | | The works of charity. |
| 3 | | Those things that were fit for an |
| 4 | | office, of the that were to take in |
| 5 | | The bill of diuorce. |
| | | thanfulness towards Gods word. |

Hereunto are added punishments for the breach

breach of Gods commandement, and re-
wards for keeping them: and that which is
most comfortable he sheweth in the 30, ch,
that thorowe repentance there is a waye for
sinners to the mercy of God.

5 From the 31, cha. to the end of the book,
are set forth those thinges which happened
about the death of Moses. For first he com-
forteth the people, least they should greeue
and be discouraged because of his death, the
with a notable song hee giues thanks vnto
God, and foretelleth what shal come to pas
in the land of promise. Afterward he bles-
seth the people; and after the example of
the Patriarch Iacob. Gen 49, he blesseth e-
very seuerall tribe, taking his leaue of them,
and prophesieth what shal befall vnto them.

Lastly, he goeth vp to the mountain, and
receiuing comfort from God departeth this
life; and as it is thought, he was both with
body and soule carried vp into heauen, as he
appeared with Eliah in mount Tabor.

Thus farre of the Pentateuk of Moses,
which is so called of the number fise, and
of the laste ve. be Tencho, which signe is
to giue instruction; as if it were an in-
strument which is of fise stringes: hauing

An Introduction to the

respekt to the only Lord Iesus Christ, as
he himselfe else-where, but especially in
the last of Luke doeth testifye, saying:
Those thinges which are written of the
sonne of man in Moses, &c. also there
are diuers places in the new Testament
alleged out of Moses.

Of the Booke of Iosua.

NOW some of the bookes Historical do
follow in order, vntill the 5. booke of
Iob. Amongst which, the chiefest are first:
As that of Iosua, the Iudges, and Kings,
Wherein we may plentifully leame, 1. The
feare of God and Faith. 2 weaknesse & the
crosse. 3 repentance and amendedment, 4
patience and comfort.

1 The booke of Iosua taketh the name of
Iosua himselfe, the sonne of Nvun; whose
was otherwise called Iesus Naue. Hee suc-
ceeded Moses in the office of Magistracie:
and as Moses guided and gouerned the peo-
ple 40. yeares, beeing (deliuered out of E-
gypt) in the wilderness by the mighty hand
of God: so Iosua by the same power of god,
brought the people into the land of Cana-
an, or the lande of Promise; taking the Ci-
ties,

ties, and killing or putting to flight the inhabitants, and deuided the land among the, in which these three things are to be seuerally obserued.

1 That God kept his promise made to siue Patriarches, concerning the lande of Promise.

2 That the Common-weale of Israell is preserved for the foretelling of the blessed seed of the woman, our lord Iesus Christ.

3 That God fighteth for his people against the wicked, whose sinnes hee punisheth by wasting and killing them, for an example to all the vngodly, that they might repent.

This booke is deuided as the principal book of Deut. into 4. parts.

First, from the beginning to the sixt chapter, besides the calling of Iosua and the confirming of him, and his gouerning of the common weale of Israel, and the sending out of the spies: their danger and returne: their myraculous passage over the riuer Iordan is described, with the remembrance thereof, and with a new command of Circumcision, which for 40. yeares space had bene omitted, and the celebration of the Pasche.

2 From the 6 Chap: to the 13, besides the league made with the *Gibborites*, & the sinne of sacriledge: the sacking of the Cities of *Ierico*: *Hai*: &c. And the killing of many Kings are here described, which in the 12 chapter are numbred, that we may see how God fighteth mightilie for his people, and that he rooteth out the vngodly.

3 From the 13 chap, to the 20, is described the diuision of the lande of Canaan and the distributing thereof by lots, according to the Tribes of Israell; whereby is shewed that the promise of God is true.

4 From the 20 chap: to the end; the Cities of refuge are appointed, and the fieldes of the *Leuites* neere to the citie: then *Rub. Gad*, and the tribe of *Manasses* are sent away to their owne possessions, according to the couenant. Num. 32, Afterwardes the care of *Iosua* touching his posteritie is shewed by a notable exhortation; and forbidding them to haue societie with the *Gentiles*; and he shewes a lardge rehearfall of Gods benefites: and making a couenant betwene them and God: he calleth backe the people vnto God, Lastly is declared the death of *Iosua* and *Eleazer* the sonne of *Aaron*, and the burying of *Iosephs* bones.

3 The booke of Iudges.



He booke of y Iudges, is named of those Iuges which after the death of *Iosua*, Governed Israell: For it contayneth a discription of Israells proceeding after Iosuaes death vnder the Iudges, who marvailouslie defended the people from their enemies, wherein is to bee obserued that God preserved the comon weale of Israell for the same cause, for which he did establish it; Namely, for his sonnes sake, that should be borne of the Ieweish people: also this is to be noted, that the people of the old Testament were vnder fower kindes of Gouvernement, according to the diuersitie of the times.

- 1 Vnder a Fatherlye Aucthoritie, in the time of the Patriarches, Moses and Aaron.
- 2 Vnder the aucthoritie of Iudges, during the time of these Iudges.
- 3 Vnder the gouernement of Kinges, in the time of the Kinges.
- 4 Vnder the gouernment of the Priestes, in the time of the Priestes vntill Christe: Who
one

one for all is

- | | | |
|---|---|------------------------------|
| 1 | { | Eternall Father. |
| 2 | | Judge of the quick and dead. |
| 3 | | King of Kings. |
| 4 | | Euerlasting his priest. |

There were in number as Iudges 16.

- | | | |
|----|---|--------------------------|
| 1 | { | Iudas. |
| 2 | | Simcon. |
| 3 | | Othoniell. |
| 4 | | Aroth. |
| 5 | | Samgar. |
| 6 | | Deborah the Prophetesse. |
| 7 | | Barack. |
| 8 | | Gedeon alias Ierobabell. |
| 9 | | Abimelech. |
| 10 | | Thola. |
| 11 | | Iair. |
| 12 | | Iepthe. |
| 13 | | Abesau. |
| 14 | | Achialan. |
| 15 | | Abdon. |
| 16 | | Sainson. |

Now the booke of Iudges is deuised according to the order of the persons, as they ruled in Israel.

From

booke of Iudges.

From the beginning of the booke to the 6 chap. 7. histories are described, of the Iudges, Iudas, Simion, &c.

Amongst whom Deborah the prophetis singeth a notable song in the 5. chap.

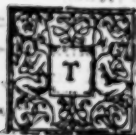
From the 6. to the 13, besides the storie of Giddeon and his sonne, three other Iudges are described, Thola, Iair, and Iepthe, of the Sacrificing of his daughter. chap. 11, from the 13, to the 17, is described an excellent storie of Samson, and heere is Samson peculiarly comended in it, hee was a figure of Christe.

From the 17. to the end of the booke, beside the Idoll of Mica, and the children of Dan is set forth a fearefull and a lamentable story of a Leuites wife, for whom being rauished, fallen downe dead, and cut into 12. peeces, the whole tribe of Benjamin was almost extinguished: that by this one example, we may learne that God doth seuerely & fearfully punish adulteries.

Thus farre goeth the Booke of Iudges, wherein are set before vs many examples, to stirre vs vpp to repentance: in which we also see that God hath alwaies sharply punished Idolatry and other feareful sinnes, but hath beene mercifull to the repentant: that

that this booke may well be called, the booke
of the VVrath and Mercy of God.

The booke of Ruth.



He booke of Ruth is so na-
med of Ruth, a woman that
was a gentile, to wit: a Moa-
bite of the people of Moab,
who was the sonne of Lotte

Gen. 16,

This booke containeth only 4, chap, be-
sides that, it is an example of domesticall
care, wherein it also declares, that God e-
uen then had care of the Gentiles, and that
the Gospell was reuealed to the Gentiles: af-
ter these things Ruth and other of the Gen-
tiles are ioyned to the seed of Abraham.

This booke containeth part of the genea-
logy of Dauid, which by the Euangelist is
translated into the genealogie of Christ: so
that you may say that this booke also hath
reference to Christ; and thou mayst know
that it was decreed long before, that Christ
should be borne of sinners & harlots, for the
abolishing of sinnes. And furthermore thou
shouldst not doubt saluation also to bee or-
dained for the Gentiles.

to the booke of Ruth and Kinges.

It is deuided into 2 partes.

IN the two former chap: Ruth is set down for an example, how all Daughters in law ought to behaue themselves: Humble and dutifully towards their Mothers in-lawe, &c. In the other chap: is an example of Chastitie in Booz.

The bookes of Kinges.

THe 4 Historicall bookes which are intitled the bookes of the Kinges, after the vsuall edition, are in Hebrue. ouely two, whereof, the first is named S A M U E L L, and is deuided of the Latines into 2 bookes, the which are called the bookes of Samuella. The later of them is called the booke of Kinges: which in like maner, is deuided into 2 bookes which are called the bookes of the Kinges.

This Samuell was a most faithfull & constant Prophet of God, vnder King S A V L, of who the 2 first bookes do take their names: and in the one of them, the storie of Saul; in the other, the storie of Dauid is larglie described.

The two latter bookes are commonlie called the bookes of the Kings, because they conteyne the Historie of all the other kings, both

both in Israell and in Iudah.

In the first booke of Samuell is described the beginning of the third kinde of gouernment, namely, the Kinges vnder wicked R. Saul; vnder whom, the kingdome and monarchie was ordeyned in Israell.

In the second booke of Samuell the kingdome is translated from Saules house vnto Dauids, the most godly king and Prophet, which is worthily called the crowne of prophets.

In the 1. booke of the kinges, it is according to the vulgar edition; and in the thirde of the Kinges is described, first the storie of Salomon: the king, in whose time the Temple was built vnto the Lorde in Ierusalem. 2. the diuiding of the kingdome into two partes: namely, Iudah and Israell: & in the histories, some of the Kinges of both partes are largely described.

In the 2. booke of *Malchim*, that is to say, in the 4. booke of the kinges, according to the vulgar, all the kinges in I Israell and in Iudah are described: also the waisting & carying away the people of Israell, captiues into Affiria, & Iudah into Babilon. In the meanwhile, the booke is garnished with y promise concerning Christ which were made vnto Dauid. 2. Kinges 3,

A ca.

to the booke of Ruth and Kinges.

A Catalogue of the Kinges of the People of
Judah.

Saul, } 1. Kinges 9,

David, }

Sila: } 2. Kinges 3,

These 3. reigned ouer all the People of Israell &
Judah, before the discription of the Tribes: After-
wardes ten tribes fell away from the ten, and they
became two kingdomes, as the Kingdome of Iud:
with the two tribes: Iudah and Benieamin, & the
kingdome of Israell with other ten Tribes.

The Kinges of Iudah.

1	Roboam.		12. 14
2	Abias.	wicked.	15.
3	Ash.	Godly.	15.
4	Iehosap.	Godly.	16.
5	Zabrias.		22.
6	Ioram.	wicked	17.
7	Ochozias		
8	Ioas.	Godly	
9	Amasias partly wicked, & partly Godly.		
10	Azarias. like father, like sonne.		
11	Ioathan, such an other,	4	14. 15.
12	Achas. wicked.	4	15. 16.
13	Echi, as Godly	4	18. 21.
14	Manasses wicked,	4	21. 22.
15	Anon, like father, like	4	23.
16	Iofias	4	24.
17	Ioachas Godly	4	24.
18	Ioachim wiiked.		32
19	Ioachim, a childe like the father.		
20	Zedechias wicked,	4	

This

This Zedechias the last captain and king of Iudah, was with the people of Iudah carried into Babylon, 4. Kin. 23, and the people of Iudah remained in captivity 70. yeares, according to the prophecy of Ieremy.

The kings of Israel.

1	Hieroboam.	4	Book of Kings.	13
2	Nadab.	3	wicked.	15
3	Baasa.	3		15
4	Hela.	3		16
5	Lambri.	3		16
6	Achab.	3		18
7	Ochozias.	wic.	4	kin 3.
8	Ioram.	wic.	4	
9	Iehu partly god, part. wic.	4	kin. 10,	
10	Ioachim.	wic.	4	kings } 12
11	Ioas.	wic.	4	kings } 13
12	Ieroboam, wicked.			4 k. 14
13	Zacharias, part. good, part. bad.			
14	Sellon	4		15
15	Manachem.	4		15
16	Phaceas,	wicked.	4	kings. } 15
17	Phaſea.	wicked.	4	kings. } 15
18	Oſe.	4		15

In the daies of this last king, Iſraell was carried into Affyria, where they remained in captivity, 4. king. 17,

The first booke of Samuëll may fitly be divided into three principall partes.

From the beginning thereof to the ninth chap: is set forth the storie of Samuëll; which was both a Iudge and a Prophet in Israell, & namely the

{ Birth.
21 { Calling. Of Samuëll.
22 { Oblation.
23 { Olde age.

The fight also of Gods people against the Philistians is discribed, and the Mirracle done about the Arke: and the hard hap of Helie the priest; for y cockering of his sons, is by Samuëll foretolde to the People, in the end of this parte.

2 From the 9. chapter, to the 16. the first parte of Saules historie is discribed:

1 { Calling,
2 { Annointing
3 { Prophefing,
4 { Confirming, of Saul.
5 { the Victorie,
6 { Kingdome,
7 { Meekenes,
8 { Offence,

1 From the 16. chap: to the ende, is the
D. other

An Introduction to the

other parte of Sauls storie described, how
vntill his death hee was imployed not onely
in the warr against the Philistians, but much
more in pursuing of Dauid: where not on-
ly Dauids beeing anoynted ouercomming
of Goliath, and league with Jonathan Sauls
sonne, but also the manifold and dange-
rous fights of Dauid, and his deliuerance is
described, that euerie one may see how the
Lord made his seruant admirable, & carried
him to the pit of destruction, and brought
him backe againe, til at length being streng-
thened with the crosse, hee obtained the
kingdome, and proued a most godlye King
and Prophet.

The 2. booke of Sam. which containeth the whole
storie of Dauid may well bee deuised into 3.
principall parts.

From the beginning to the 11. cha, besides
the reuenge vpon the traitors & murderers
of Saule, is described the annointing & the
consecrating of Dauid vnto his Kingdome
after the death of Saul, and his happy suc-
cesse, being full of humilitie, of pietie & for-
wardnes to the building of Gods house, vic-
tories against the Philistians & others, mer-
cie, fidelitie, benefits, &c. to whom also was
made the promise of Christ, chap. 7. whereof
mention is made in the 10. to the Heb.

From the 11. to the 22. are described the

the adulterie & murder of Da. & his hard hap after his repentance, at the parable and preaching of the Prophet Nathan, thorow his owne sonnes who committed whoredome with his wiues. And namely the danger of sedition by his son Absolon, with other punishments of his sin, & decay of his kingdom. Also y famine & other calamities that followed y adulterie and murder of David.

From the 22. cha. to y end doe follow first y song & thāks giuing, the y last words of D. & his great offence comitted against god, in numbring the people, with the great punishment of his sin, which Da. chose before y rest of 3. kinds of punishment set before him, hauing his chryse, so that heere also we may haue an especiall booke, concerning the wrath and mercie of God.

The 3. booke of Kings which is called the first of the kings, contayning both the story of Salo. & of some other kings, & is deuided into 3. principall parts, the 1. of Sal. the 2. of Roboam Salo. son, & of some other kings, the 3. of the wicked K. Achab, & of y most vngodly Q. Ief. & also of Eliah the prophet.

The storie of Sal. is deuided into three parts. } 1. Before the building of the Temple.
2. In his building the, &c
3. After the building.

Before his building the temple, from

the beginning of the 5. chap. besides the storie of Dauid's olde age, in the 1. chap. and of his death in the 2. is described the consecration of King Salomon, his wisdom, Justice, and renowne: whereof Christ also maketh mention in the 6. chap. of Mathew.

In the building of the Temple, first how he dealeth with King Hiram about the matter, then the fashion; and lastly the frame & buildings from the 5. to the 8. Chap.

After the building of the Temple, from the 8. chap. to the 12. doth follow: First the hallowing of the Temple, and prayer of Salomon: then the building of Cities, and the magnificence of Salomon: after which both lust and fearefull Idollatrie did ensue; & for the same, the kingdome of Israell was deuided into two partes, and Ieroboham was stirred vp against Salomon; so flourishing kingdomes are wont to decay, faint, and in the end by Idollatrie to perish altogether: lastly Salomon is saued through the blessed seede of the woman: He dieth in peace, & is buried in the Citie of his father Dauid.

The 2. parte, from the 12. to the 17. besides the storie of certaine kinges, cōteyneth the seperatiō of y^e kingdome of Israell, from the kingdome of Iudah.

The 3. part, from the 17. chap: vnto the end

ende of the booke, conteyneth both the impietie, wrong and tyranie, of King Achab, & Queene Iſabell; and alſo the prayer, conſtancie, and flight of the Prophet Elias, and his perſonall faſting 40. daies. & this booke may be very famous; becauſe of king Salomon & the prophet Elias: who reigned not only in earth; but in heauen alſo.

The fourth booke of the kinges is called the ſecond of the kinges.

Conteyneth the hiſtories of others the kinges of Iſraell and Iudah; after the wicked king Achab: and is famous for both captiuities in the caryinges away; one of Iſraell, into Aſſiria: in the 17. chap. the others Iudah into Babilon in the laſt chap.

Alſo beſides the hiſtories of Helias & Elizeus the prophets vnto the 10. chap. by order of ſucceſſion, do follow one an other the kinges of Iſraell and Iudah, ſometimes good and ſometimes bad: ſometimes moſt Godlye, as Ioſias, Ezekias, ſometimes moſt wicked, as Ioas and Manaffes, with other, to the ende of the booke: vnder which kinges, all y^e prophets, both Elias, and they which were before the captiuitie of Babilon, did prophesie & many of them were crownd with martire dome, as Eſay, Ieremie, Amos, Zachary

Zacharie, and the rest.

Of the bookes called Paralipomenon.

PAralipomenon taketh his name of leaving, because it handleth that, which in the bookes of the Kings is left out or omitted; and is deriued of Para, that is like, and Leipomai, to leaue or omit: they may be also called, bookes of chronicles, because they conteyne histories of things done from yeere to yeere, whereupon the Title in hebrue is dibre haiamaim, that is, wordes of daies, for in these two bookes are described particularly, the actes & deedes of the kings of Israel; but it is vncertaine, whether these 2. bookes be that one, whereof mention is made in the bookes of the Kings, when it is said; are not those things written in the booke of the wordes of the dayes of y^e kings of Iudah?

These two bookes are thus deuided.
The former (which hath 30. chap.) conteyneth the histories of Saul and Dauid, besides the numbring of the tribes,

The latter which hath 36. chap. conteyneth the histories of Saul, Salomon, and all other kings of Israel and Iudah.

The summe of the first booke is this,
From the beginning to the 12. chap. besides

the booke of Esdras.

rides the storie in the 10. of the priestes and Levites, & in the 11. of Sauls death, are set forth the rehearsals of the fathers and Patriarches from the beginning of the world, & especially of the 12. tribes of Israel.

2 From the 12. chap: to the 24. the historie of Dauid is amplified; which is in the Second booke of Samuel.

3 From the 24. ch. to the ende, is set downe a catalogue of the princes of Dauid: also how forgetfullnes & death & the ende of all ceased vpon Dauid.

The some of the 2. booke called Paralipomenon.

1 From the beginning to the 10. ch. those thinges of king Salom. are enlarged, which are conteyned in the greater part of the third booke of kinges.

2 From the 10. chap: to the end, are described the actes and deedes of the other kinges which are written in the 3. and in all the 4. bookes of the kinges.

The booke of Esdras.

The two bookes, to wheet, the 1. and the 2. of Esdras, which is also called the booke of Nehemias, are by the hebrues ioyned together in one, but the thirde and fourthe booke of Esdras, are not commonly vsed amongst the

An Introduction to the

the Hebrews, albeit the third be for y most part taken out of the booke of the Chronicles.

The booke of Esdras & Nehemiah doe by good order of the historye followe the booke of the kings and Chronicles. For as the booke of the kings and Chronicles doe containe the histories of the state of the Israelites, before the captiuitie in Babylon. So these two booke of Esdras and Nehemias, do shew what things were done amongst the people of the Iewes, after the captiuitie in Babylon. For Esdras and Nehemias (which are said to haue been scribes to Ieremie) do bring back the people from that captiuitie in Babylon, and restore the Citie of Ierusalem and the Temple, I meane both the Common weale and the church, whose hearers and encouragers, were the prophets Agge & Zachary. And this reedifying was shade, because of Christ, who shortly after was to come, & to be borne in Bethlem, to preach in this second temple of Ierusalem, & in the end to suffer without Ierusalem.

The sum of the Booke of Esdras.

It hath ten chap, which are thus diuided. From the beginning to y 4. ch, is described y releasing

releasing of the Iewes, granted by Cyrus K.
of the Persians. Then the people are num-
bred & gathered together in Ierusalem, by
Zerobabell thei captaine, beginning again
their oblations and festiualls. And here may
be obserued the maruellous iudgement of
God & his goodnes towards the Gentiles,
by the captiuitie of the Iewes. For as Nabu-
chadnezzar & Evilmeredech before the deli-
uerance, were conuerted by the meane of
Daniell and Darius king of the Medes, and
Cyrus king of the Persians after the deliue-
rance: so the captiuitie of the Iewes was pro-
fitable vnto the Gentiles.

From the 4. chap; to the 9. is described
the building againe of the Temple by the
persuasion of Agge and Zachary the pro-
phets, after the hinderance therof 42. yeares
vnder Darius the younger: so that you may
see the enuy & pollicie of Sathiah in hindring
the true worship of God as much as may be.
Then the temple is furnished againe by Es-
dras. Darius supplying religiouslye that
which was wanting, & restoring thos things
which had been taken away.

From the 9. to the end, is described the
reale of Esdras, in separating and remoing
strange women; where especially are to
be

be obserued, the common places of prayer
and of true repentance. And in this whole
book must be obserued, how God one while
punisheth his elect offending, as here, by the
captivity of Babylon: another while recou-
ereth them againe to fauour, as heere, by El-
dras and Nehemias.

The summe of the booke of Nehemias,
which also is called the second
Booke of Eldras.

1 First, from the beginning of the book to
the 8 chap, after the faithful prayer of Ne-
hemias the Iewe, with the confessing of his
sinnes; he obtaineth of his heathen Lords
Artaxerxes the king (whose Butler he was
in Persia) leaue to returne to his brethren in
Iudea: so as we may see that deed do follow
faithfull prayer: comming to Ierusalem hee
begins to reedify the City, not without tro-
ble, persecution, and many hinderances: so
that the people were both molested in such
sort by their enemies, that they were driue
to holde their sworde in one hande, and to
builde with the other: and also they were
afflicted with so great famine and scarfitie,
that Nehemias in the 5 chap, commanded
by an edict, that all they which had taken
vsury,

warie, shoulde restore it wholye vnto the poore. Lastlye, though hee were not free from the deceipts of wicked men, yet hee went forward with the worke, vntil he had appointed a continual watch, and the gates to be shut in the night season.

2 From the 2 chap, to the 11, religion is restored, the Lawe is repeated, the people are instructed, and the couenant is renewed: for without Religion and the word of God, al is filled with errors.

3 From the 11 chap, to the end of the booke: first the habitations of the people are set out by themselves, then the Leuites are numbred: lastly, strange women are separated; order is taken for the Leuites, and the keeping of the Sabaoth is renewed.

The thirde booke of Esdras (as it is called) containeth onely an amplification of those things which are comprehended in the booke of Nehemias, except those which are repeated in the first chapter, out of the bookes of the Chronicles.

The 4. booke of Esdras, which is not his, seemeth to bee collected out of diuers places, and containeth an amplification of those things which are sufficiently described in the first Booke of Esdras: so as it is not

An Introduction

not likely that Esdras woulde thrise repeat
the same things. But howsoever the mat-
ter be, these two last bookes, as they are not in
Hebrue, so seeme they for little vse.

Therefore let vs come to the bookes that
follow: as 1. of Tobias, 2. Iudith, 3. He-
ster. All which may bee reckoned among
the bookes which are Historically; & brieflie
running ouer them, let vs see what especial-
ly they containe in them that may serue to
edification.

The booke of Tobias.



THE booke of Tobias, whe-
ther it bee a story or some de-
uised thing, as it may seem to
be a Comedy. It hath his vse,
for it sheweth how it visually
falleth out to the religious cōuntry man; or
any other that liueth in wedlocke: namely,
that he is subiect to afflictions, but the ende
thereof is good. So that such as are married,
may here learne to haue patience in faith, in
hope of eternal life. And thus the booke of
Tobias is a glasse for the that are married, as
y^e booke of Iesus Syrach is an instruction for
an housholder.

There are 14. chapters in it, which may
thus be denided; if once we know that To-

bias with other Israēlites, was in the time of Salmanaſer king of the Aſſyrians, caried captiue into Aſſyria, and liued there with trouble and perſecution amongſt the wicked.

1 From the beginning of the 5. chap, is deſcribed Tobias the fathers or the Elders,

- | | | |
|---|---|-------------------------------|
| 1 | H | Religion. |
| 2 | | Marriage. |
| 3 | | Godlineſſe. |
| 4 | | Troble vnder Senacherib. |
| 5 | | Carfulnes in burieng y godly |
| 6 | | Blindneſſe. & howe it ceaſed. |
| 7 | | Praier. |
| 8 | | Fatherly loue towards his |
| 9 | | ſonne. |

2 From the 5. cha, to the 13, are deſcribed Tobias the yonger.

- | | | |
|---|---|-----------------------------------|
| 1 | H | going to Rages a city of y Medes |
| 2 | | to the houſe of Gamaliel. |
| 3 | | Deliverance frō a fiſh by the An. |
| 4 | | Marriage with Sara Raguels dan. |
| 5 | | Praier. |
| 6 | | Returne. |
| 7 | | Curing of his father. |
| 8 | | The departure of the Angell. |

All which things do commend vnto vs the eſtate of Marriage as honorable Heb. 13. which is gouerned euen by Angels.

3 From the 13, to the end, is described
old Toby

- | | | | |
|---|---|----|------------------------------|
| 1 | } | II | Thanksgiving. |
| 2 | | | Prophefyeng of Ierusalem. |
| 3 | | | Yeares. |
| 4 | | | Death. |
| 5 | | | Burial, with the description |

of the destruction of Nimue, the restoring
of Ierusalem, and of young Tobias returne
to his owne: his death, &c.

Thus God disposeth of household affairs;
and is a comfort vnto the faithfull which are
maried, in all their troubles.

The Booke of Iudith.

THe booke of Iudith, is so called of Iu-
dith, and is reckoned amongst the A-
pocripha bookes: for men doubt whe-
ther it be a story, or some deuised matter, as
it hath the forme of a Tragedy. But howso-
euer the case standeth, it is a profitable booke
and was confirmed in the Nicen Synode, to
be accounted amongst the holy bookes of
the Bible: for it pointeth out the Tyrannie
of the wicked, and their feareful overthrow
as also the confidence and victorie of the
godly, albeit they are exercised with af-
flictions.

It hath 16, chapters, which are
thus deuised.

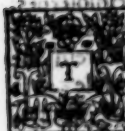
First, from the beginning to the 8 cha,
is contained, first generally the victorie of
Nabuchadnezar by his prince Holofernes.
1 Holofernes threats and wrath against the
Israelites, and lastly, the Israelites resistace
one while, and feare another while, as it
comes to passe in the afflictions of y^e saintes,
thorow the weakenesse of the flesh, the dy-
uell in his instruments rageth so greatly.

2 From the 8, to the 13, is set foorth
the constancy of Iudyth, who was a widow
and a Iewe of the Tribe of Symeon, and hir
hope of deliuerance. 2 hir prayer, 3 pol-
licy, 4 hir successe, 5 hir boldnesse, in cut-
ting off the tyrantes beade, hir returne into
the City of Bethulia: so that wee may cer-
tainely conclude, that God is as well able
to saue with a few, as with many; as wel by
women, as by men: that the victorie may
be the Lords, whose power in our weaknes
is perfected.

3 From the 13, to the end, the Iewes
do triumph for the victory, & their enemies
being slaine, they giue thanks to Iudith, &
the vnto God, and at length in a perfect age
the

He ended this life. Praise, glorie, & honor,
be ascribed vnto God, who in vanquishing
the vngodly doth defend and preserue his
elect, by what meanes soeuer it be.

The Booke of Hester,



He booke of Hester, is so cal-
led of Hester a Iewish woma,
whom Ahasuerus had taken
to wife, whose otherwise was
called Artaxerxes successor to
Cirus, in the Persian Empire. For those
things which are contained in this histoye,
happened in the Persian Monarchy, after
the returne of the Iewes from Babylon, but
before the restoring of the people.

And God to preserue his people, among
whom Christ should be borne, he did heere
myraculouly put away a danger, which was
intended against all the Iewes, which as yet
remained in Persia, by this example to com-
fort them that returned home, and incourage
them confidently & cheerefully to go forward
in restoring that common-weale wherein
Christ was to preach the Gospel, and to be-
gin his gouernment.

Now concerning the diuision of y book,
we must note, that only the 9. former cha,
are in the hebrew, and none of the rest vnto
the

the end ; and therefore in Luthers Dutch copy, it is separated from the other part, & set by it selfe in the ende of the olde Testament.

Otherwise, there are 16, chap, as in the booke of Iudith, which are diuided, as it were in manner of a Comedy.

The first act might be vnto the 4. chap, wherein Queen Vasthi disobeying her husband, is put away, and Hester a most beautifull virgin, is chosen Queene. But by the advancement of Haman, and his deceit, the Jewes doe mourne, because that all of them were in danger of their liues, by the letters that the kinge sent out againste them. So may wee see by this example of Vasthi and Hester, howe God doeth put downe the mighty from theyr seate, and exalteth the humble : and in Haman, howe God for a time doth suffer tyrants to flourish and tyrannize, that their fal and punishment may be the greater in the end.

The second acte, is from the 4. chap, to the 9, in which followeth a comfort by this Qu. Hester, that beeing perswaded by Mardocheus his many prayers, taketh vpon her the defence of the Iewes, and bringeth Mardocheus into the kinges fauour, where-

An Introduction to the

by at length Hamans deceit beeing made knowne to the king, hee is hanged, and other letters contrarie to the former, are sent forth, wherby the people of the Iewes are deliuered from danger of death, and their mourning is turned into ioy, that it might be verified of Haman, which the Psalm speaketh: He fell into the pit which hee made: but of the Iewes: the net is broken and we are deliuered.

The 3. Acte is in the 9. chap. concerning the reuenge which the Iewes tooke, partly on the formes of Haman, and partly on other their enemies. Thus farre goeth the storie in Hebrue.

The 4. Acte is of those things which are not in the Hebrue, concerning Mardocheus dreame, with the interpretation thereof, & of the letters published against the Iewes, & of Mardocheus prayer: vnto y 14. cha.

The 5. Act to the end, of the mourning, and prayer of Hester, of her sute to King Ahasuerus for the Iewes, and letters sent forth contrarie to the former: of the sauing of the Iewes, and of their appoynting of festiual daies, in remembrance of so great a benefit as God bestowed vpon the Iewes by Hester, Ahasuerus and Mardocheus.

So God is now and alwayes present with his Church and people, to helpe them at all neede. Glorie bee to Christ for euermore, Amen.

The booke of Iob.

THe booke of Iob is named of Iob, of whom is saide in the 14. of Ezech. If these three were in the middest of them, Noe, Daniell and Iob, they in their owne righteousness should deliuer their own soules, saith the Lord of Hostes. But who wrote this booke? Moses (as some thinketh) or some other, it is vncertaine. Neither skilleth much to knowe it, seeing it is out of question, that this booke contayneth the words of the holy ghost,

The sum of the booke handleth this question. Whither the righteous are afflicted of God, or not? Iob prooues by many firme arguments, that God vseth to send many afflictions to innocent and godlye men, ouelye for his owne glorie: as Christ speaketh of a man borne blinde, Iohn. 9.

But the friends of Iob impugn this sentence, and they contend with him in many

An Introduction to the

probable arguments, that the godly are not afflicted of God, but if they bee afflicted, then it is for their finnes.

This whole booke is spent betwixt Iob and his 4. friends ; at length God himselfe dissolues the controuersie.

This booke containes 42. chap, which are thus deuided.

In the first three chapt, is contained a history of the diuers afflictions of Iob, and the temptations of Sathan, that first assailed Iobs children and his possessions, but when he suffered all that most patiently, at length he set vpon his owne person, whereby hee was made so vnpatient thorowe the greatnesse of griefe, that he did not onely horribly curse the day of his natiuity, but also praise death before this life : where it is to be obserued, how diligently sathan persisteth in temptation, vntil he make man horribly to sinne against God.

From the 4 chap, vnto the 8, is described the firste disputation betwixt Iob and his friende Eliphaz the Themanite: the argument that Eliphaz propounded againste Iob ; to wit, God punisheth men onely for their finnes: Iob answered, that he tooke it not to be so: and he complaineth of the troublesom-

blesomnesse of his friendes, that they didde more terrifie him, then comfort him.

From the 8, chap, to the 11, is written the second Shuhite disputation, betwixte Iob and his second friende Bildad, concerning the same argument: that God punnished Iob for his sinnes, the which Iob againe denyeth to bee so, with a complaint that he did not know the cause of his affliction.

From the 11, vnto the 15, followes the 3. disputation concerning the same argument, betwixt Iob & his third friend Zophar, the Naamathite, to whom Iob did propounde this question. Wherefore are good men sometimes in distresse? & afterwards he unfoldeth the question or argument, and at length bewails all mens myserie on earth.

From the 15, vnto the 22, againe Iobs three friendes begin in order to dispute against him. First Eliphaz accuseth Iob to be a sinner, the which Iob denieth not: and then reproues Eliphaz and his fellowes, saying: that they were badde comforters. Secondly, Bildad, as he had before, saith; that God vseth to punish the wicked for theyr sinnes with many plagues; & he would infer, Iob to be wicked, bicause he is much pu-

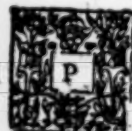
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ished of God. Iob answereth, that his fortitude & strength was in the graue. Thirdly, Zophar alledgeth that it goeth wel with wicked menne, but not long : and labourereth to prooue that Iob is such a one. Iob shewes the contrary to be true in euery part that is to wit ; that it goeth long well with the wicked in this life, but that hee is not wicked.

From the 22, vnto the 32, Iobs 2 friends Eliphaz and Bildad, did yet more vehemently set vpon him with the same opinion, replying herewith according to mans reason as they did before, but in vaine was it. Iob standeth with a settled minde, although hee lay in great misery. Sometimes he teacheth them, and sometimes hee addes his complaints : sometimes hee purgeth himselfe before his friendes, that he was of an vnblameable life.

From the 32, to the end, God himselfe at length doth preach before Iob, rehearsing all the works of his power, minding to teach him, that he was vniustly accused of him. Vpon the which sermon in the laste chap, Iob repenteth, and is restored to his perfection, for an example to vs all of true repentance.

So much concerning the booke of Iob,
In which was handled concerning the suf-
fering of the saints, and of the impatience of
flesh and bloud, which God pardoneth in
his saintes, thanks be to God for ever.

The Psalmes of Dauid.



Salmes hath his name or den-
uation of singing, because it is
written in verse to sing. More
anciently, it is called a private
speaking, because that an on-
ly speech was had, betwixte God himselfe
and Christians only. It is called a little Bi-
ble, because it containeth briefly, all that is
in the Bible. As for example.

- | | | |
|---|---|---------------|
| 1 | { | Histories, |
| 2 | | Lawe. |
| 3 | | Promises, |
| 4 | | Faith. |
| 5 | | Consolations. |
| 6 | | Repentance. |

Dauid, a King and Prophet, is the au-
thor of the Psalmes: the holy Ghost spea-
king in him. Matth. 22, How doth Dauid
in spirit call him Lord.

There

An Introduction to

There are of the Psalmes in number 150,
which are to be deuided 3. manner
of waies.

The first deuision.

Some are properly called Psalmes, others
are called Hymnes. They are Psalmes, as
long, or as often as David dooth desire any
thing of God.

They are called Hymnes, when as he giues
God thanks for a benefit receiued.

The second deuision.

The Psalmes, according to the Hebrues,
are deuided into 5. bookes, which are dis-
cerned or known in the vulgar edition, by
these notes or marks, Amen, Amen: or So
be it, So be it.

The first booke containeth 41. Psalmes,
which are al Davids, whence all the psalmes
are ascribed to him: & this first book con-
tinueth vnto this psal. As the Hart desireth
the water brooks, &c.

The 2. Book containeth 31, psal. which
are ascribed in the beginning to the sonnes
of Chore, being singers: they are al Davids,
except one of Asaph, & the last Salomons:
and this second book continueth vnto this
Psalm; How good is God vnto Israel.

The third booke containeth 17 Psalm.

of which 11, are to bee ascribed to Asaph,
three to the sonnes of Chore, one to Dauid,
and the two latter are ascribed to two other
singers.

The fourth booke also containeth 17,
Psalmes, of the which, the first 9. are attri-
buted to Moses the seruant of God, the rest
are Dauids: and this booke doeth last vnto
the 107 Psalme, Praise ye the Lord.

The fift Booke containes 43. Psalmes,
of the which many are attributed to Dauid,
in the meane time, some of them being vn-
certaine for the hearers, they are marked
sometimes before the Psalme, sometimes
after, and sometimes in both places, by this
Hebrew word H A L L E L V I A, so as it see-
meth to be a giuing of thanks to God, for
such a Psalme. The Author is not known:
And this 5. booke continueth vnto the end
of the Psalter.

The third diuision,

All the Psalmes are 5 folde, to wit:

- | | | |
|---|---|-------------------|
| 1 | { | Praiers. |
| 2 | | Giuing of thanks, |
| 3 | | Consolations, |
| 4 | | Prophecies. |
| 5 | | Doctrines. |

An Introduction to the

- 1 All the Psalmes are prayers, in which something is sought of God : as this, Be merciful vnto me O God, &c. Again, Hear vs O god, &c. Again, Lord in thy wrath, &c.
- 2 All the Psalmes are Thanksgiuings in which we do giue thanks vnto God for his benefits received : as this, O praise yee the Lord, &c.
- 3 All the Psalmes are consolations, in which we comfort one another : as this, Blessed are they whose iniquities are forgiven. Blessed is the man.
- 4 All the Psalmes are propheticall, in the which the Messias is foretold, with his kingdome ; his resurrection and ascension : as, O Lord our God, God shall arise, and the Gentiles, &c.
- 5 All the Psalmes are Doctrinall, which containeth histories and instructions or reformations of manners. As beholde howe good and pleasant, &c. He that dwelleth in the closet of the most highest, and doth remaine in the shadow of the almighty. Vnlesse the Lord build the house, &c. Again, by the riuers of Babylon.

Besides all these, there are sundry and diuers vses of the Psalmes.

As for example,

bookes of Salomon.

So often as

thy hart is heavy.
thou art destitute of mans helpe.
thou art oppressed by thy enemy.
thou art molested by theeues.
thou art inforced to exilement, or
driven into banishment.
thou art in daunger of laiying a-
wait of others.
thou art depriued of wife & chil.
thou art oppressed with pouerty.
thou art ouergrown with diseases
thou art pressed with enuy.
thou art had in contempt.
thou art deposed, or put out of of.

But it is to be obserued, that the vulgar
edition hath erred in the numbring of the
Psalmes. Therefore they are to be numbred
according to the Hebrue truth.

This is to bee obserued, that Dauid is
painted and set forth with his harpe, bicause
of those Psalmes; as from him playing or
singing vpon the Harpe.

The Books of Salomon the K.

Three bookes are attributed to Salomon.

{ Prouerbes.
{ Ecclesiastes.
{ Canticles.

which

Which thus among themselves are to
diuid.

1. } Proverbs for young men.
2. } Eccle. for men of stayed yeares.
3. } Cant. for old men.

The booke of the Prou. doth contain
doctrine concerning obedience, concerning
good workes, & maners, with the which
christian young man is adorned.

Eccle. containeth doctrine concerning
the crosse, and consolations in temptations
with the which they are afflicted and temp-
ted, that are settled & full growne in religion
and godlines.

The Cant. are certaine, pleasant, & sweet
thanksgivings, with the which the godlye
that are ready to departe from hence in a
full age, doe ascribe all that power vnto
God, by which they haue beene heere
sustained.

The Booke of the proverbs.

THe booke of the Prou: besides this,
that it containeth most excellent sen-
tences, in which it teacheth, partlye the
feare of God, and faith in God, partlye
honest maners & conuersations in this life.

He hath a most excellent Oration, by the
name

name of wisdome, concerning the eternall word of God, by the which all things are made & gouerned, that is Iesus Christ our Lord.

This booke is diuided after this maner:

From the beginning vnto the 10, *cha.* there are certaine common exhortations, by way of preface to those things that teachē a christian man, as are exhortations to wisdome, discipline, knowledge, honestie, and perfectnes in the 1. chap,

In the 2. chap, to heare and learne the word of God, with promises thereunto annexed,

In the 3. chap, to beleue the word of God, and to vse rightlie our goods & possessions, to suffer aduersitie in the crosse.

In the 4. chap, to obey parents, promises being added.

In the 5. chap, exhortations to chastitie, against adulterie and fornication.

In the 6. chap. to trust in God, contrarie to the confidence in man, and againe to labour in youth.

In the 7. chap, to concord, and chastitie, against adulterie, and that most sharpely.

In the 8. & 9. chap. He comēds wisdome excellently, that is to say, the word of God: and thus far the preface.

From

An Introduction

From the 10, vnto the 25, he sets downe
prouerbs or sentences in euery chap, there
are many and diuers sorts, which cannot be
aptly reduced into any head.

From the 25, to the 30, chap, doth follow
prouerbs, which are attributed to Salomon,
but were taken perchance out of a certaine
booke, by Sela and some other writers of
king Ezechiah.

In the last two chap, there are the Pro-
uerbs of Salomon, but vnder strange titles,
As Agur and Lamuell: in which wordes it
is thought that Salamon is called. First, of
gathering, because he gathered such Pro-
uerbes. After that, from the presence of
God, because God was with Israell in the
daies of Salomon.

The booke which is called
Ecclesiastes.

THe second booke of Salomon called
Ecclesiastes, because Salomon was cal-
led Eccles, that is to say, A preacher.
Or else, because he speakes to a multitude,
and not to one onely: or for his wisdom,
with the which he was plentifully indued.

This booke seekes in euery kind of life &
institutiō of men sure felicity in this world,
but

the booke of Eccles.

but he findes nothing but vanity.

Therefore at length he comes and pronounceth, that nothing is better for manne then to feare God, and to keepe his commandements: that whatsoeuer shal happen in this world, yet man should remain in the iudgment of God. But because these things cannot bee without Christ, therefore this booke as the rest doth send the Reader vnto Christ.

There are 12. chap, which are thus to be deuided.

From the beginning vnto the 8. cha, instructing men of a ripe age, he teacheth that in earthly thinges there is nothing euerlasting, but momentary & altogether short whatsoeuer we do see: and he condemns al men that put their felicity any where else but in God. For after his preface which had leth the nature of thinges,

He con demnes	{	1	Wisedome.	}	of this life.
		2	Ioy.		
		3	Vnstablenesse.		
		4	Violence & reproch		
		5	babling & chat.		
		6	Couetousnesse		
		7	shortnes of y daies		

From the 8. cha, vnto the end, he sets forth
wiso-

wisedome with her effects, and afterwards
with the fruits, to wit:

{ True repentance,
Amendement of life,
Almes-deedes, &c.

And hee teacheth, that they are truly
blessed of God, which are ioyned with
God, and are vnited vnto him through re-
ligion, and godlynes, and also the lawfull
vie of other things.

In the end hee reckens vp the inconueni-
ence of olde age, and the decay of all his
strength, that draweth nigh to death. There-
fore let euerie man liue in the feare of God,
let him faithfully performe his office, and
let him vse the thinges created of God to
the glorie of God.

The booke of the Canticles.

THE 3. booke of Sal. whose Title is, *The
Song of songs*. Salomon hath set foorth
many songes, to wit 105. 3. King 4 but
because that this song is more excellent the
the rest, and more glorious, it is called the
song of songs: and it contayneth secreete
mysterie vnder the Metaphors of the bride-
grome and the Bride, of Christ and of his
Church, or of all the godly. For though
the

the Booke of Salomon.

the verse be thanksgiuing, in which, thanks are giuen to God, because he hath adorned the common weale of Israell with great benefits: to wit, with a king and priest. Yet he shadoweth the kingdome of Christ, for whom all men doth giue thanks vnto God, that here haue fought a good fight, to whom is appointed a crowne of righteoufnesse in heauen, whiles they are ingrafted with their spouse eternally.

Because it cannot be deuided into parts, since that thorow 8. chap, there is a certain perpetual speech, between the bridegrome and the bride.

To conclude, this book containeth most excellent and particular matter,

- | | | |
|---|------------------|--|
| 1 | } Concerning the | kingdome of God. |
| 2 | | Ministry of his word. |
| 3 | | variety of the gifts of the holy ghost |
| 4 | | perpetual felicity thorow Christ. |
| 5 | | defence or protection of the highest |
| 6 | | Tranquility of the elect. |
| 7 | | peace or quietnes of conscience, |

The booke of Wisdome.

Although this booke by the title seemeth to be Salomons, yet it is ascribed to Philo, a man most wise & learned of

An Introduction to the

the Iewes, who was the embassador of the Iewes to the Emperor Caligula, againste which tyrannous prince & the like vngodly men, Philo Iudeus seemeth to haue written this booke: that it may wel bee called the Philosophy, or the wisdom of Philo. The booke being very conuenient for our time. He commendeth the word of God against sauagenesse and tyranny of the wicked, who wil not fauor the word of God among their subiects: euen as Caligula did interdict his religion among the Iewes.

But thou shalt obserue, that the word of God in this booke is called Wisdom; and this booke to be the interpretation of the first commandement, whence all wisdom doth flow.

Furthermore, the chapters of this booke are 22. which are thus deuised.

1 From the beginning vnto the 6 cha, he maketh a comparison betwixt the righteousness of the godly, & the cogitations of the wicked. 2 Betwixt the goodnesse of the godly, and the counsell of the wicked. 3. Betwixt the simplicity of the godly, and the tyranny of the wicked. 4. Betwixt the Martyrdome of the faithfull, and the vnhappinesse of Infidels. 5 Betwixt the constance, reward,

reward, and felicity of the godly, & the condemnation of the wicked.

2. From the 6 chap, vnto the 10, hee layeth downe graue exhortations, in which he exhorteth wicked men to embrace wisdom, that is to saye: with penitency and repentance, where he sheweth that wisdom is to be gotten by faithful prayers.

3 From the 10, vnto the 16, he commēdeth wisdom by the example of the Patriarches, and by the sundry benefites and myracles of God towards his people, and against Idolatry and impiety, whose curse he sets downe with a derision and detesting of them by praising Gods mercy.

From the 16 chap, vnto the ende of the booke, againe he compares the righteousness and the rewards of the godly, with the vnrighteousnesse and punishmentes of the wicked, by bringing an example concerning the destruction of the Egyptians.

So much concerning this booke, out of the which many Ecclesiasticall songes are taken out:

The booke of Iesus the
Sonne of Syrach.

THIS book thus far is called Ecclesi (that is to say, as some men doe interpret) an Ecclesiastical discipline, much vsed: yet not accounted amongst the canonical books. It is called by proper name Iesus Syrach, from the author (as the preface doth shew) he liued almost after all the Prophets, in the last part before the comming of Christ in the flesh. A godly man and learned, but of the schole of the Egyptians, comming forth in to light, did publishe this booke, gathered out of the writing of many learned men.

The booke is admirable, and very necessary and profitable for the vse of the common people: where a Citizen or a householder may learne, godlinesse, honesty, & prudence; after what sort he must behaue himselfe 1. towards God, 2 towards Gods word, 3 towards his ministers, 4 towards his parents, 5 towards his wife and Children, 6 towards his owne body, 7 towards his seruantes, 8 towards his possessions, 9 towards his neighbours, 10 towards his friendes and enemies, 11 towards magistrates, and lastly towards al menne. This booke may worthily be called a booke of domesticall discipline.

books of the Prophets.

But seeing that it cannot bee profitablie denided by Chapters, because it is not a booke written in parts orderly, but gathered out of the bookes of many doctors, and heaped vp confusedly, euen as Bees do gather their hony out of diuers flowers, it is sufficient to shew what it doth containe generally.

1 First it containeth prouerbiall sentences, and darke similitudes, so as in this respect, Iesus Syrach seemeth to be a follower or an Imitator of Salomon.

2 Furthermore, he poureth out and singeth certain excellent prayers and hymnes vnto God.

3 It containeth certain peculiar, ancient & deuine histories of acceptable me to god

4 Lastly, he sheweth with what benefites it pleaseth god most plentifully to blesse his people, and what euils he hath heaped vpon the wicked.

5 In sum, the booke is full of diuine wisdom.

The books of the Prophets.

THe propheticall books doe follow: there are 16. Prophets, of the which there are 4 great, and 12 lesser, of whome wee haue spoken before.

An Introduction to

The sum of the doctrine of y^e prophets, is this

1. They teach y^e kingdom of Christ to come
2. They expound the first commandment, by many examples and histories.
3. They comfort the afflicted consciences, & threaten the secure and carelesse ones.
4. they condemne the Idolatry of the Iews, which they call fornication.

It is Idolatry or spirituall fornication, when men do worship the true God, not according to the word and commandment of God, but according to their owne good opinion (as men say) looke Judges. 7, & 17, & 3 king 12, Ose 2. for that opinion is inhibited, Deut 12.

The booke of Esay.

E Say, is the chiefe amongst the proph, whose writings are extant, next after Dauids. For hee is ioyned to Christ, not only in faith, but also in neernesse of bloud. He calls Christ y^e bud of the lord, chap. 4. Men thinke that Amos the Father of Esay, was the brother of king Amazia, of whose line Christ is. Moreouer, hee writes not onely more sermons then other proph, concerning Christ and his kingdome: but al

books of the Prophets.

Is more cleere & more excellent then the Euangelistes: therefore he is rather to bee called an Euangelist, then a prophet.

Esay leaued in the time of the transmigration of the ten tribes, vnder Vriah & Ezechia kings of Iudah: he liued about y^e age of the world 3200. with Osee, Ioel, Amos & Micha: he prophesied aboue 100. yeares.

The book of Esay the prophet, contains, 1 prophesy, Legal & Euangelical, 2 Historical, as that of Ezechias the K. 3. exhortations vnto the Iewes & gentiles, 4. Consolations, 5 praiers, 6 giuing of thanks.

In the book of Esay, there are 66. chap. which are thus deuided.

1 From the beginning vnto the 13. cha. he deals with the Iewes, sometimes he sharply reproues them: sometimes he prophesieth with them, sometimes against them: he threatneth the obstinate with horrible euils He putteth down most excellent promises, concerning Christ: to them that repent to comfort them, which part he shutteth vpp with giuing of thanks.

From the 13 ch, to the 24, he passeth ouer vnto the Gentils, & preacheth & prophesieth against them: wher by name, he taxeth, firste the Babylonians, 2. the Philistians,
3 the

An Introduction to

3. the Moabites, 4. the Damascens, 5. The Ismaelites, 6. the Egyptians, 7. the Tiriās, 8. the Sidonians, as the euill neighbours of the Iewes, and alwaies offensive to the people of God: in which he prophesieth deuastation and other horrible euils to fall on them, neither doth he in the meane while neglect the promises made to the gentiles that they should be conuerted to the faith.

3 From the 24 chap, vnto the 36 chap, he returnes to the Iewes, to whom againe hee prophesyeth hard things, becaule of their incredulity. He threatneth the captiuity of that proud Synagogue & the wicked Iews, & other hard fortunes, and that they were altogether forsaken of God. But the godlie and good men he comforteth, in that God would keepe & preserue his remnant and little flocke. In the meane time, hee omitteeth not thankesgiuing for the Gospel that should be reuealed in the new testament.

4 From the 36 cha, vnto y 40, cha. he reciteth the histories of Ezechias the K. of Iudah, who as a godly & feruent beseecher of God, was heard both against Senacherib, that wicked king of Assyria, & for himselfe being greuously sicke with a pestiferous discale.

From

From the 40 chap, vnto the end, he again deals with the Iewes, sometimes most sharply rebuking them for their incredulity and Idolatrie: sometimes comforting them, as being to be brought captiue into Babilon. In the meane while he puttes downe manie excellent propheties and promises concerning the kingdome of Christ, and the calling of the Gentiles, ioining the Gospell to the Law, to reprehension & consolation by the Gospel, that he might be said more truly to be an Euangelist then a prophet. So much concerning the book of Esay.

The Booke of Ieremy.

Ieremy the sonne of Helchia the priest; began to prophesie, the 13, yeare of the reign of king Iosiah; when y^e king, the priests, and the people liued most wickedly, vntil the booke of the diuine law was founde in the house of the Lorde, by Helchia the father of Ieremye. Then the king being moued with pittie and compassion, did restore the worship of god, and did root out Idolatry, as the last book of the Kings doth witnessse, in the 22 chapter.

An Introduction to the

Jeremy prophesied from the 13 yeare of Iosias, vnto the time of the Babylonian captiuitie, almost 41. yeares. He also prophesied concerning the captiuitie of Babylon, & the ouerthrow of the city of Ierusalem: he foretold the time of the captiuitie, almost 70. yeares: where we are to obserue, by how much the neerer punishments doo haue draw on, by so much the more the wicked are worser & more obstinate, which appeareth by Ieremy, & by our time to be true.

Although the order of chapters cannot be obserued in the bookes of the prophet, because they seeme rather to be sayings gathered out of the Prophets mouthes as they vttered them, then to haue byn written by them. It is somewhat to go thus farre, if we can go no further, as to obserue, that now Ieremy doth handle chiefly 3. things in order, but with often repetitions mingled amongst themselves.

First, he preacheth and chideth vehemently the wicked Iewes: afterwarde he foretels their punishments: to wit, the sacking and wasting of the City of Ierusalem. Lastly, he prophesyeth as other Prophets concerning Christ and his kingdome; and of the new Testament.

the booke of the Propkets.

1 From the beginning vnto the 20 cha.
besides the history in which he is called of
God by a vision, & by a signe: to wit, a fla-
ming rod, & a seething pot. In which God
shewes his sudden and vehement wrath a-
gainst this peruerse & rebellious people, by
the king of Babylon the rod & reuenger of
God. Besides (I say) this history, Jeremy
reproues the impiety of the Iewes, & theyr
idolatry, offences, wickednesse & cruelty a-
gainst y^e prophets: so as al these sermons for y^e
most part, are for penitency, or graue exhor-
tations to repentance. Besides the prophe-
cies concerning the captiuity of Baby. and
besides consolations, with which God doth
comfort the prophet against tentations, and
the prophet the people to be deliuered fro
the captiuity.

2 From the 20. to the 40. ch, besides the hi-
story of the crosse, & calamity of y^e prophet,
& besides those most excellent promises of
return from captiuity, & concerning christ,
he threateneth y^e people of Iuda, & speci-
ally the prin. with al euil: which is agrauated
by this, that God signifies, that he wil stand
with the Chald. against his own people, and
with the Chal. afflict his people, which is of
other things most horrible: to wit, god is
not

not to be with his people, but againste
people. After that he threatneth false
phets and preachers, who preached to
Princes and people thinges pleasing the
and not according to the word of y^e Lord.
Lastly, he recites the history of Zedech
the king, that as contemning Gods word
he fled to mans ayd and helpe, euen so
sery and calamity hapned vnto him, whic
is the reward of Tyrants.

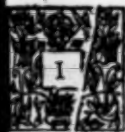
From the 40 chap. vnto the ende of the
booke, besides diuers examples; that is
wit: God deliuereth and keepeth the Pro
phet, that God is true in his word; that he
punisheth the contemners of his worde: af
terwards, besides admonitions to the Iew
in Egypt, and consolation with which Ierem
my comforted Baruch his scribe: he proph
sieth against the Gentiles his neighbors, the
Egyptians, Philistians, Moabites, and other
kingdomes: then hee prophesieth the de
struction of the kingdome of Babylon, by
the Meades and Persians. Last of all, hee
concludes the booke, with the historye of
the deuastation or destruction of Ierusalem,
and with the leading away of the people in
to Babylon: that euery man may see the
order of the Almighty, in which he is wont
to

Lamentations of Jeremy.

to punish the, who in contempt of his word
do not amend their liues, neither yet repēt.

So much b'riefly concerning the booke of
Jeremy.

The Lamentations of Jeremy
the Prophet.



IN the booke which men intit-
le *Threnos*: that is to say the
Lamentations of Jeremy. The
Prophet bewaileth the de-
struction of Ierusalem and the
kingdome of Iudah, and the miserable cap-
tivity of the people, whome he could not
conue rt by threatnings nor by promises, by
reason of the vnbeleefe or incredulity of
the people and contempt of Gods worde:
then he comforteth himselfe and the peo-
ple with the promises of God, and by his
praiers he recommends his cause to God.

These Lamentations are written after this
order in Hebrue, so as the first verse begins
of Aleph, the second of Beth, the thirde
of Gimel; &c. following & obseruing the
order of y alpha. for the help of memory, y
same is obserued by some euen to this day.

Furthermore, as there are 4. chap, besides
the prayer of Jeremy in the 5. chap. euen so
there

An Introduction

there are 4. verses, according to the repetition of the Alphabet in euery chapter.

1	{ Chapter the	}	unfortunate estate of the people and kingdom of Iudah.
2			negligence of the prophets.
In y ³			mercy of almighty God.
4			destruction of the Temple,
			with famine and other punishments of the Iewes, deserued

by sins: Euery of these is set forth by waie of complaining and Lamentation.

The booke of Baruch.

THe booke of Baruch, hath his name of the Author, whosoeuer he be. For it is not likely that hee was Baruch Ieremies scribe, of whom is mention Iere, 45. but a certain other man of that name, although not indued with so large a spirit. Therefore it is manifest, this book is of no great moment no more than the third & fourth of Esdras.

This booke of Baruch doth contain, besides the epistle cast off 5 cha, of which this is the summe: As he wrote this book in the captivity of Babylon, so he attributeth righteousness to God, who worthily punished the Iewes.

Secondly, he confesseth his sins, and he ac-

cuseth

the Bookes of the Prophets.

cuseth his nation for their stifnecked disobedience and vnfaithfullties.

Furthermore, he desires pardon, & that God would be merciful vnto his people, & returne them into their own countrey.

Lastly, that he might stir them vp to faith in their harts, he promisetht the restoring of Ierusalem. The Epistle going vnder Ieremies name, is added to the book of Baruch, and is an admonition against Idolatry, that the captiues in Babilon should not serue the goddesses of the Babylonians, and so to turne from the true God. Therefore he vehemently inueyeth against Idolatry, perswading them to worship the true God, and to serue him only. Esay seemeth to haue his name of diuine vision, and Ieremy of mighty supernal power.

The booke of Ezechiel

the Prophet.

EZECHIEL, who hath his name of fortitude, prophesied in Chaldea, beginning his prophesie about the riuer Chebar. Hee was brought vnder Ieconia the king of Iudah (whoe is called Ioachim the younger) with DANIEL and the rest of the Iewes, into captiuitie or bondage, six yoares before Ierus.

Jerusalem, and the Temple was vtterly destroyed.

He was seruante to a prieste, as was Ieremias, and at the same time, with Ieremias: and also handling or intreating of the same argument, to weet y captiuitie of Babilon, vnlesse it were, that Iercin, prophesied in Jerusalem: Ezechiell, in Chaldea or Babilon, did foretell the calamitie of the Iewes.

Also Ezechiell in order followeth Ieremie the prophet, so as Ieremie is the first in yeeres, and in office; Ezechiell the latter: and these did confirme the prophesie of each other: for whilest they which were departed into Babilon vnder Ieconiah, being ouercome with vnpatience, began to be sorie that they had obayed the voice of Ieremie; by whose perswasion, they themselues had yeelded to y Babiloniās, being solicited to this by false prophets, as though they had bin deceiued by Ier. God raised vp this Ezechiell the prophet in Babilon, that he might confirme the doctrine of Ieremie, & that he might comfort the captiues.

**A Summarie diuision of the
Prophesie of Ezechiell.**

From

booke of Ezechiel.

From the first chap. besides that obscure vision of 4. chariots, concerning the enlargement of the kingdome of Christ, in all the 4. corners of the world, which Ezechiel received from the Lord, by and by vpon his vocation, which continueth vnto the 4. chap. he abideth chiefly in this one thing, vnto the 25. ch. which he foretelleth much more harder then Jeremy, how Ierusalem and the people should be destroyed, with their kin. & princes. In the mean time hee addeth promises concerning their returne to Iudah.

Furthermore the prophet shewes, first their sins, 2. their vnfaithfulness, 3. their wickednes. 4. their punishments. 5. the captivity of Ezechias the king, & the people of Iudah: sometimes by visions, cha. 1, 9, 10, 11, then by figures, cha. 45. at another time by similitudes, cha. 12, & 15. Again, by darke sayings or riddles, cha. 17. and also by verses, cha. 19. also by allegories, chap. 23, 24. sometimes by propheties and manifest fore shewings & rebukings, as chap. 6, 7, 14, 15, 16, 20, 21, 22.

From the 25, vnto the 34. chap. he prophesieth many miseries, as the other Prophetes didde againste the Gentiles beeing

An Introduction to the

being neighbours to y^e Iewes, because they with fowle mouthes & contemptible speeches did deride the Iewes ; his speech doth appeare with the successe of the wicked, and the oppreffion of beleeuers, & on the contrary, the health and saluation of these, with the destruction of them, is set together.

Furthermore, the Gētiles against whom he prophecieth, are 1. the *Ammonites*, 2. the *Moabites*, 3. the *Idumeneās*, 4. the *Palestins* chap: 13, 5, *Tires*, chap. 26. 27. 6 *Sidoniās* chap. 28. 7. *Egyptians*, chap: 29. 30. 31, 32 to whom he addes in the 33. chap: a graue exhortacion to repentance, comparing the worde of God, to the sounde of a Trumpet.

From the 32. chap: vnto the 40. besides the taxation of euill Persons, & the rebukes of the Idumēans, he prophecieth sweetly of the Spirit, and of the kingdome of Christe, and of Tirants that should come towardes the ende of the worlde, into the kingdome of Christ, namely, *Gog-magog*, that is by common interpretation, the Turke. In the meane time, he vseth excellent Similitudes as in y^e 17. chap: of the drie bones, drawing his argument from the resurrection of the dead.

From the 40. chap: he prophecieth concerning

cerning the re-edification of Ierusalem, and the diuision of the lande, according to the 12. tribes, for the consolation of the Iewes, whereby they shoulde not doubt of their returne into the lande of promise, and concerning the restoring of religion & pollicie, all which thinges in that spirituall vision (as in the beginning, concerning the vision of the 4. chariots) seemeth to shadow, or set forth the celestiaall Ierusalem in Reuel.

¶ The Booke of Daniel
the Prophet.

DAniel, who hath his name from Diuine iudgment, first of all, hee is brought into Babilon vnder *Ieconiah* the King, being yet a verie young man: Afterwardes thorough the kinges fauour, he was promoted; chiefly, after he had interpreted the Dreame of the king *Nabucadnezar*. Lastly hee continued there lxx. yeeres, & liued vntill y^e reigne of *Cirus* king of Persia, as appeares in y^e end of y^e 1. chapt. and as it is manifested in the ninth chapter. Hee was indued with such an excellent spirit that hee did not onely see the kingdome of

G 2 .

Christ

An Introduction to the

Christ to come and to remaine for ever, & the destruction of other kingdomes, but also he reckoned the yeares by weekes, in which Christ should come.

He wholly applies himself in this, that he might manifest the glorious and the eternall kingdome of Christ: and hee foretelleth that besides him all the kingdomes of the world are vaine and transitory.

Furthermore here is to be obserued, that Daniel vscth the *Chaldean* tongue, vnto the beginning of the eight chapter. Besides that, the song of the three children. The history of Susanna and of Bell, as also the fable of the Dragon, are not accounted or reckoned: neither in the *Chaldean* nor in the Hebrue tongue; neither yet haue testimony in holy scriptures, that Daniell is the author of these bookes. Therefore they are separated by the best translators of the Byble, from the writing of Daniel, and are altogether put by themselves, hauing their owne proper vse to edification. But in the booke of Daniel there are,

- 1 } Examples. 1, 2, 4, 5, 6. chap.
2 } Histories. 2, 3.
3 } Reuelations. 2, 4.

4 Visions.

booke of Daniel.

- 4 } Visions. 7, 8, 10.
5 } Miracles. 3, 6.
6 } Sermons. 4, 5.
7 } Prayers. 9,
8 } Giuing of thanks. 2.
9 } Prophecies. 9, 11, 12.

The twelue chap. of Daniel, are deuided
one from another after this manner.

In the first chapter, besides the history of
Daniel and his fellowes, being brought vp
in the pallace, of the king of Babylon, is set
forth an admyrable example of godlinesse
in Daniel, howe hee learned amongst the
Gentiles.

In the second chap. is tolde or rehearsed
vnto the king, the dreame and the inter-
pretation thereof by Daniell, concerning
the 4. monarchies. Where he sets foorth,
first the king of Babylon. Secondly, y^e king
of Persia. Thirdly, the king of the Greci-
ans. Fourthly, the king of the Romanes,
vnder whom the Iewes were to bee afflic-
ted.

In the 3 chapter, is described the kinges
wicked Idolatry : after his fall, and the mi-
raculous deliuerance of the three childreu
from the fire.

In

An Introduction to the

In the fourth chap: is described, besides the dreame concerning the tree, (by the which is set forth, the king of Babilon) the punishment of the proude king, & the receiuing of him into fauour, and the forgiveness of his sinnes after his repentance.

In the fifth chap: is described principally, the tyranie of King *Balthazar*, the sonne of king *Nabucadnezer*, in the abusing of y^e holy vessells: & also afterwarde, the punishment of his tyranie by the losse of his kingdom and life.

In the sixth chap: is described the deliuerance of *Daniell*, and the punishment of wicked men vnder *Darius*, the king of the Babilonians.

In the 7. chaap. *Daniell* seeth a dreame of 4. beastes: to whom the 4. Monarchies are compared.

In 8. chap: he seeth an other dreame concerning the afflictions, vnder wicked *Antiochus*, successor to the mightie prince, *Alexander* the great.

In the ninth chap: afterwarde, he prayeth the almightie God, for the release of the *Iewes*, from the Babilonian captiuitie: and being hearde, is made certaine of the coming of the true *Messiah*, by the declaration

claration, or manifestation, of the Angell *Gabriell*, accompted particularly in seauentie weekes.

In the tenth chapt: he writeth most singularly of Angells, who cease not continually, to fight against euill Angells, for the defence of good and Godly menne, and of Kingdomes.

In the 11. chap: he prophecietieth in order, concerning the alteration of kingdomes, & doth also foretell, vnder what monarchies the Iewes shoulde be afflicted, before that the Messias came.

First of all, that *Darius*, king of y^e Medes is slaine by *Alexander*, and after the death of *Alexander*, the kingdome of the Grecians is diuided into fower kingdomes; First into *Asia*, Secondly into *Syria*, Thirdlie into *Egipt*, and fowerthlie into *Greece*, & last of all, how *Antiochus* afflicted y^e people of Israell, vntill hee was resisted and driuen away by Iudas Machabeus.

In the 12. chap. he prophecietieth (according to the cōmon translation) of *Antichrist*, vnder the name of *Antiochus*, as *Paul*, in the 2. of the Thessalonians 2. doth interpret this place: Furthermore, by the kingdome of *Antioch*, he vnderstandeth not only, the
Papall

An Introduction to the

Papall sea of Rome, but also the kingdome of the Turkes or Mahomet, by whome the church of Christ towards the ende of the world should be vexed.

The song of the three children, according to the common edition, hath place in the third chapt of *Daniel*, where all kind of Creatures are incited to laude and praise God.

The story of *Susanna* is comfortable, because lying and slanderous menne at the length are disclosed, and do suffer shame: and such as are cleare and pure are deliuered.

The story of the *Idoll Bell*, doth at this day very plainly set forth, the fraud and deceit of the *Pope*, by the which they haue hitherto seduced poore miserable menne, and yet doe still seduce and deceiue in many places.

Hitherto hath beene spoken of & concerning the foure great Prophets. Nowe followeth the twelue lesser Propheres. In which bookes, they couet the increase and amplification of Christs kingdome (which is their principall argument) although by diuers and sundry reasons.

booke of Daniel.

- | | | |
|-----------------------|---|---|
| 1. Oseas. | } | propheſied againſt the ten
tribes or kingdome of Iſrael. |
| 2. Ioell. | | |
| 3. Amos. | | |
| 4. Micheas. | | |
| 5. <i>Sophonias</i> , | | propheſied againſt Ieruſalem |
| 6. <i>Ionas</i> , | | propheſied againſt Niniuy. |
| 7. <i>Nahum</i> . | } | againſt Babylon. |
| 8. <i>Abacuc</i> . | | |
| 9. <i>Abdias</i> , | | againſt Edom. |
| 10. <i>Haggei</i> . | } | did vrge the people to
reedifie the city. |
| 11. <i>Zacha</i> , | | |
| 12. <i>Malach</i> | | |

Or otherwiſe thus.

In the year before the birth of Chriſt.

- | | | | | | | | | |
|---|------------------|--------------------|---|--|---|------------------|---|----------|
| They li-
ued &
prophe-
ſied in
the year
496. | 14 { | 1 <i>Ionas</i> . | } | 200 | { | <i>Achab</i> . | { | kings of |
| | | 2 <i>Abdi</i> . | | | | <i>Iereboā</i> . | | Iſraell. |
| | { | 3 <i>Eſaias</i> . | { | vnder Vſiah & Eze-
kiah K. of Iuda, at y
time whē y x. tribes
were caried to capt. | | | | |
| | | 4 <i>Oſea</i> . | | | | | | |
| | | 5 <i>Ioel</i> . | | | | | | |
| | | 6 <i>Amos</i> | | | | | | |
| | | 7 <i>Micheas</i> | | A little after, vn-
der <i>Manaſſes</i> the
king of Iudah, in y
year 756. vpō the
departure of Iuda
663. in the ſame
captiuitie of Iudah | | | | |
| | | 8 <i>Nahum</i> . | | | | | | |
| | | 9 <i>Abacuc</i> | | | | | | |
| | | 10 <i>Ieremy</i> . | | | | | | |
| | | 11 <i>Sophony</i> | | | | | | |
| | | 12 <i>Ezechi</i> . | | | | | | |
| | <i>Daniell</i> . | | | | | | | |

in the year 598.

Hagge

Hagg.

Zachā.

Mallach.

{ After the returne of
the people of Babi-
lon. 559.

Concerning the Booke of Hosea the Prophet.

O *Seas*, by y^e Etimologie of his name, signifieth Health, and therefore he married his lawfull wife according to Gods commaundement; but with such a reproche, as that she is called his harlot: so comes it to passe, that y^e worlde doth rage against the Ministers of Gods worde: Therefore God forbidde that wee should thinke the Prophet to live in Fornication.

In the beginning of his Sermons, he betrotheth Israel to the Lorde our God, in iustice, in iudgment, in mercy and pittie, and reconciles them to Dauid their king: and so he calles Christ, as being borne of the loynes of Dauid.

In the end he threatneth the destruction of Death, with great seruencie, I will saith he, be thy Death: Oh Death, I will be thy Death for euer: In the meane time, he doth preach most seruently & constantly, against Israel,

booke of Hosea.

Israell, against the Idollatrie of the Princes, and Priestes of the people: Afterwardes he prophecieth very power-fully, concerning the kingdome of Christ: These two things were the offices & duties of all the prophets, the one out of the Law, the other out of the promises, for the which they were brought to their death, as heretikes, and seditious persons.

From the beginning to the 14. chap: there are prophesies, and sermons of reproofe, against the kingdome of Israell, because for Idolatrie, which he calleth spirituall Fornication, not onely the people, but also Princes and priestes are to be punished of God, with corporall & eternall captiuitie, vnlesse they repent: he mittigateth these Comminations with the promises of God, that they shoulde not dispaire, but conuert vnto god.

Also in the 2. 3. 11. 12. 14. there are prophesies and comfortable sermons, concerning the kingdome of Christ, the preching of the Gospell, and the victories of Christe ouer Death and Hell, together with the Eternall captiuitie of the people of Israell, & their restoring by faith in the mercies of god through Christ.

The booke of Ioel the Proph.

Ioel

An Introduction to the

JOEL, by the *Etimologie* of his name, signifieth *beginning*, or *desiring*. Who hee was, of what *Tribe*, in what time, or vnder what king he liued, it is vncertaine; chiefly, because he himselfe maketh no mencion of this, vlesse it be, for that he is thought to liue with *Osea*, and *Amos*, whilest he preacheth against the kingdome of *Israel*. His labours only to shew, how punishments & plagues, hang over the earth: for innumerable sins & greuous wickednes: Whence *S. Peter*, on the feast of *Pentecost*, tooke occasion to preach *act. 2*. And *Saint Paul* alleggeth the saying of *Joel* in the 2. chap. & euerie one that calleth on the name of the lord shall be saued. *Rom, 10*.

In the 1. chapt: he prophecieth against the kingdome of *Israel*, to weet, it woulde come to passe, that *Israel* should be carried away into *Syr.a*. He vnderstandeth the *Assirians* by these 4. kinde of wormes, deuouring fruite and Corne; to weet, the *Palmer worme*, The *Grasse-hopper*, The *Canker worme*, and the *Caterpillar*: shewing the vnpeopling and deuastacion, by litle & litle of the kingdome of *Israell*.

In the 2. & 3. after he had fore-shewed vnto the king of *Assiria*, his destruction, he pro-

Propheſie of Amos.

prophetheth euen vnto the end of the kingdome of Chriſt, of the holy Ghoſt, and of the celeftiall Ieruſalem.

In that he ſpeaketh of the Valley of *Iebosphat*, in the laſt cha: He ſeemeth not only that it ought to be vnderſtoode of the eternall Iudgment, but alſo of the church of Chriſt: as the vailey of *Achor* in *Oſea*, in the which, the Gentiles were adiudged to bee finners, and are called to repentance by the word of God, the holy Ghoſt reprobues the world of ſinne.

The booke of Amos.



Amos, by the etymology of his name, ſignifieth a burthen or yoke: and he answereth more then all the prophets, thorow his vehemency, to the ſingularity of his name. He reprobues the Iſraelits throughout all his booke, and doth inuey againſt them, although a ſtranger amongſt them, as one born in the tribe of Iudah, nor ſo much as the ſonne of a prophet, but a ſhepherd & an ordinary man, as he himſelfe witneſſeth in the 2. chap.

But hee liued in the time of *Oſea* and *Eſay*, as **G O D** is of power to call ſuche by

An Introduction to the

by a suddaine, or certaine diuine miracle against all wicked powers; which they call ordinarie, where necessitie requireth: Euen so the holy Ghost, made Apostles of rude and vnlearned Fishers. It is thought that *Amos* was slaine by a wicked priest called *Amasia*, with a Fullers clubbe.

¶ *The chapters of this booke are ix. which are thus to be distinguished.*

From the beginning vnto the 4. chap: he prophecieth against the neighbours of the Iewes, and of the Israelites, who were the kinges of Syria, the kinges of Palestina: of Tire, of Edome, of Amon, & Meab, &c. & saith, that it will come to passe, that they also should be punished of God againe.

Afterwardes he prophecieth against the kinges of Israell and Iuda, with an admonition, that they shoulde not contempne the prophets of God.

From the 4. chap. to the 7. he prophecieth against the kingdome of Israell, & threatneth horrible thinges to come vnto them from God, 1. Famine, 2. Dearth, 3. Pestilence, 4. Botch, 5. the sword, and lastly utter destructiō by the *Assyrians*, in the meane time, whilest he reprocues their sinnes, he exhorteth them to repentance, by the deuastation

Propheſie of Abdiab.

tion of the *Aſſirians*.

From the 7. chap. to the ende, beſides 3. viſions which he ſawe, againſt the King of *Iſraell*, (to weet) 1. the *Locuſtes*, & the fire, and the Line, or rule vpon the Wall) hee contendes with the wicked prieſt *Amasiah* to whom he promiſeth horrible miſchiefe: Afterwardes he preacheth againſt the couetouſnes of the rich, and the oppreſſion of the poore.

In the ende, hee addeth a moſt excellent place concerning the kingdome of the *Meſſiah*, which is cited of *Iames* the Apoſtle, *Act. 15.* As alſo a place is cited of *Stephen*, in the 5. chap: *Act. 7.*

But that which he ſpeakes in the 1. chap. of 3. and 4. finnes; he vnderſtandeth the greatnes, and the multitude of ſin, the impatiencie and defence thereof. 3. and 4. makes 7. which is a Finall or indefinit number in holy Scripture.

The Propheſie of Abdiab.

ABdias ſignifieth the worſhip of God, that he is the ſeruant or the worſhiper of God He is thought to be the moſt auncienteſt of all the Prophets, as *Ionas* in the time of *Achab*, and *Ieroboham*, Kings of *Iſraell*.

An Introduction to the

Israell. Hee inuyceth against the *Edomites*, who delighted in the afflictions of Israell.

Edom was the brother of *Iacob*, to weet, *Eſau*, and as hee hated his brother because his father *Iſake* gaue vnto him the blessing of the first byrth: euen so, all his posteritie hated the posteritie of *Iacob*; that is to say, the *Israellites*, and whensoever he coulde, he brought trouble vpon the, adioyning himselfe with their enemies, & so declaring the vnfaithfullnes of his minde, as the Psalmist saith, 137. Lord be thou mindefull of the sonnes of *Edom*, in y day of *Ierusalem*, who saith, Down with it, downe with it, euen to the grounde.

It containes one onely Chapter, the some whereof, is this. (*Edomites.*

<i>Abdias,</i>	{	1	He	Fortells the destruction of the
		2		Cōforteth the Iewes,
		3		Sheweth that ſaluatiō is in <i>Sion</i> .
		4		teacheth that no injury pukes
		5		the <i>brethren</i> . (<i>worshipped.</i>
				teacheth that god only is to bee

The booke of *Ionas* the
Prophet.

IONAS signifieth a *Dove*, he liued a li-
tle before *Eſai*, & vnder king *Ieroboham*,
he

booke of Ionasthe Prophet.

hee was a prophet in *Israell*, as it is written in the last booke of the kinges. chap: 14. after this maner, according to the worde of y^e Lorde, as it was spoken by his seruant *Jonah* the sonne of *Amathias* the prophēt, which was of *Gad*, which is in *Hepheth*.

But it is manifest, that *Gad Hepheth*, was a Cittie in the tribe of *Zabulon*, so that *Jonas* was a Jew, and not the sonne of an Ethicke widdow, in the dayes of *Helus*: of whom mention is made *Luke. 4.* as certaine men do imagine of *Jonah*.

He is sent into *Syria*, to preach against the Cittie of *Niniue*, which was a famous Cittie: the Metropolitane of the whole kingdome of the *Assurians*: whence it appeareth that God at that time, had not only care of the *Isralites*, but also of the *Gentiles*.

It is notablie spoken by *Math.* chap: 12, where it is saide that *Jonas* was a Type of *Christ*, Dying and Rising againe. The wicked and adulterous generation seeketh a signe: and a signe shall not bee giuen him, but the signe of *Jonas* the prophēt: as *Jonas* himselfe was in the *Whales* bellye, three Dayes and three Nightes: so shall the son of *Man* be in the hearte of the earth, three dayes and three nightes.

H i.

There

There are onely 4. Chap.

IN the first is described very largely a miraculous history how *Jonas* was caste into the sea out of a shippe, and how he was swallowed vp of a certaine great fishe, and was tossed here & there in the whales belly, the space of three daies.

In the second is described the song and thankesgiuing of *Jonas* vnto God for his deliuerance from the whales belly: where he thought euery houre that his life was at an end, & he praiseth the worke of the lord, who onely is of power in heauen and in earth, sea, and all deepe places.

In the third we haue a famous ezample of repentaunce in the Niniuites, to be followed of all sinners; where these thinges are seuerely to be obserued, & by no means to be p̄termitted. 1 That God is the god of the gentiles, 2 That God is of power, good and iust, 3 what repentance is, 4 That true fasting serueth to repentance.

In the fourth, the carnall carefulnesse of *Jonas* is described, howe hee would haue him respected with the damage and hinderance

derance of his neighbors: such is the great
imperfection and fleshly feare in mankind,
yea euen of the saints: but in God there is
mercy and clemency towards all sinners
truely repenting. This doth plainly appeare
by *Ionas* and the Niniuites,

The Booke of Micheas the Prophet.



Micheas liued in that time, &
vnder those Kinges, as *E-*
say, *Osias* and *Amos* liued:
as plainly appeareth by the
title. He Prophefied against
the two Tribes, and against the tenne
Tribes, that is to say: 1 against kinges, 2
against Iudges, 3 against Priestes, 4 a-
gainst false Prophets, aswell in Iudah as in
Iraell: and hee foretelleth their destru-
ction that reiecteth the worde of God, and
without his feare, followed after vayne
things.

In this chiefly he is very famous, for
that he doeth not onelye promise Christ
to come, nor doeth not onely declare the
benefites of his kingdome: but also hee

An Introduction to the

sheweth vs the place of his natiuitye. Thou *Bethalem Ephrata* saiest hee, Art not the least amongst the princes of Iuda: Out of thee shall arise vnto me a captaine, that shall gouerne my people Israell, &c. which place Matthew cites in the second chap.

And there are 7. Chapters, which are thus to be deuised.

In the first three chapt. there are Sermons and propheties of reproofe, sometimes generally against the Israelites, & against the impiety and Idolatry of Iudah, and their wicked life: and sometimes particular, against the chiefe heads, as well in religion, as in pollicy: but yet with all in the ende of the second chap. the faithfull are comforted thorow the promise of the coming of the true pastour our Lorde Iesus Christ.

In the 4. and 5. are most excellent promises and consolations, concerning the enlarging of the kingdome of Christ, by the preaching of the Apostles throughout the whole world.

In the 6. & 7. sometimes he reproveth the couetousnesse and impiety of the people: and sometimes he complains by reason

booke of Nahum

son of the great malice of the world in his time.

In the end, he annexed the promise concerning the beginning of Christs kingdom in Ierusalem: and afterwares, concerning the enlargement thereof by the Apostles amongst all nations: and by the way he condemnes their Synagogues.

The booke of Nahum

the Prophet.



Nahum, hath his name of comforting. For hee comforteth the afflicted Israelites in this; that he prophesieth against the Assyrians; who troubled and vexed Israell and Iudah: although by the scripture it cannot be found, what time and vnder what king *Nahum* prophesied. Yet it seemeth that he liued after *Jonas*, & a little before *Esey*. He foretels the subuersion of Ninuiy which was fallen vnto wickednesse, after the preaching of *Jonas*.

There are three onely chapters, which are thus to be diuided.

In the first chapter, he prophesieth generally

An Introduction to the

generally concerning the perdition of the
Assirians.

In the second, he foretelleth especially
of the comming of the Babylonian ene-
mye.

In the third, hee sheweth the cause of
perdition, by numbring the horrible wic-
kednes of the Assyrians, which were these:
Fornication, theft, and lying: to weet,
Fornication in the false worshipping of
God, or in false doctrine. That in iust ve-
xations, and publike exactions leuied, one-
ly to maintaine their pompe and pride, be-
ing in contracts and barhaines.

The end of this prophesie is the con-
solation of the Iewes, to whom he shewes
the preaching of peace without distrust: ex-
pecting the time of the newe Testament or
of the Gospell of Christ, in which time e-
uerlasting peace is preached to the Iews by
Christ and his Apostles.

*The Prophecie of
Abacucke.*

A *Bacuck* hath his name of embracing
as a mother embraceth her infant,
or as others embrace one another:
breast

booke of Abacuck,

breast to breast, heart to heart, in comforting of them: euen so *Abacucke* doth embrace the people of Israel, and is greatly comforted: then exhorting them to remaine constant in the faith, and in aduersities: So that the holy Apostle S. Paul *Ro.* 1. alleageth this most excellent sentence out of the second Chapter, The iust shall liue by this faith.

It seemeth that *Abacucke* liued with *Jeremy* about the captiuitie of Babylon: seeing that hee as a Prophet of the Iewes, firste of all prophesied againste the people, and afterwarde against the Babylonians.

It is holden for a fable, to saie that this man was that *Abacucke* which was taken of the Angell and did deliuer meate to *Daniel*, beeing cast into the denne of Lions.

There are 4. Chap, vvhich are
thus to be discerned.

IN the first cha, he doth partly preach against the Iews, preferring the preching of the Lawe before the Euangelicall doctrine which doth followe in the second chapter, and he sheweth the power of the
Baby-

An Introduction to the

Babylonians to be great. Partly, he labour-
eth by a godly exhortation with GOD,
that his owne people being deliuered, hee
would take reuenge against the king of Ba-
bylon.

In the 2. chap. he addes Euangelicall
consolation by the diuine promises: and he
shewes the promise of the speedye com-
ming of the *Messiah*, but in the mean time
to be expected and looked for by faith.

In the third, he prophesieth the destru-
ction of the kingdome of Babylon; fore-
shewing the diabolicall arrogancy of the K.
of Babylon againste God: and his vniust
gathering together of riches against his
neighbour, which are two horrible thefts;
to wit, the spoiling of God of his glory, &
men of their goods.

In the 4. chap. seeing that the giuing of
thankes, and the remembrance of GODS
ancient benefites was pretermitted: at the
length, hee prayeth that the Babylonian
kingdome might be vtterly destroyed, tho-
row diuine Iustice: vnlesse that in the end,
another ioy doeth comfort the people of
Israell.

In the 4. chapter, after giuing of thāks
together with a large reckoning vp of gods
bene-

benefites, he prayes at the last, that y^e kingdom of Babylon might tast of Gods curse, and then againe in the ende, he comforteth the people of the Iewes most cheerefully.

The Prophecie of *Zophoniah.*



Sophoniah seemeth to signify the secrets of God. A name very fite for Gods prophet, whose search the secretes of God: that is to say; the gospel, and the eternal kingdome of Christ, wrapped vp in propheticall promises, visions and reuelations: vntill the fulnesse of the time thereof be expired and accomplished. For which cause, *Paule* likewise calls it a mystery, Rom. last.

The title in the first chapter, shewes who *Sophoniah* was; of what parentes hee was borne, and in what time he liued. He was neere the age of *Jeremy* the prophet. He prophesied almost the same thinges, but more briefly and strictly; to wit, the denaition of the City of *Ierusalem*, and also of the enemy, and the destruction of the whole kingdome of *Iudah*, and the deliuerance

An Introduction to the

uerance of the Iewes by Christ. Principally he prophesieth the destruction of the wicked Iewes by their neighbors the Gentiles. 2 The rooting vp of the Gentiles by other Gentiles. 3 The deliuerance of the beleeuing Iewes by the birth of Christ.

*There are only three chapters, which
are thus to be discerned.*

In the first chapter, by way of checking and reproving them, he prophesieth the destruction or deuastation of the kingdome of the Iewes, by the comming of the king of Babylon, for the wickednesse and couetousnesse of the Iewes.

In the second chap. he preacheth repentance to the Iewes : and afterwards he telleth the destruction of their neighbours the Gentiles : to wit, the Moabits, Ammonites, *Philistians*, *Assyrians*, and *Nininites*. Last of all, he puts those Gentiles in hope, that they should be partakers of Christes kingdome ; by shewing, that God was to be worshipped in the Isles of the Gentiles. In the third ch, partly he sharply reprehendeth and reproveth the impenitent or vnrelenting Iewes : and partly, hee comforteth

booke of Hagge.

teeth the Iewes in a most excellent sermon, concerning the kingdome of Christ, which was to be spread ouer all the worlde. Hee speakes concerning those, who were heads or gouernors, in religion and pollicye hee saith: That for because they are princes, they are to be honoured as princes: notwithstanding, in the meane time, they are to be reprovèd as sinners.

The Prophesie of
Hagge.



Hagge, hath his name of mirth and ioye. He prophesied after the captiuitie of Babylon, vnder *Darius Hystaspes*: and at length very seriously hee did vrge the people to reedifie the Temple, and to restore againe the true worship of God.

*There are twelue chapters onely
in this booke.*

In the first, he reproveth the ingratitude and couetousnesse of the people, and hee threateneth manie euilles to fall vppon them:

An Introduction to the

them: to wit, unhappines and pouertie, who cared to builde gorgiouſlie their owne houſes: but they brought nothing to the reedifying of the Temple.

In the ſecond is the ſame cominations for the ſame cauſe; & alſo promiſes that Chriſt himſelfe will illuſtrate & adorne his ſeconde Temple with his Preſents, Doctrine and Miracles.

The booke of Zacharie.

Zacharias hath his name of diuine Memorie, who was one of the laſt of all the prophets.

He liued in the ſame time with Hagge the prophet, after the returne from y^e captiuitie of Babilon.

He handleth alſo, the ſame argumēt with Hagge: to wit, enforſing and vrging the reedifying of the Temp^e, & that for Chriſtes ſake, who woulde ſhortly come to his holy Temple: Therefore hee manifeſtly prophecieth of Chriſtes Poinpe, that he ſhould goe to Ieruſalem vpon an Aſſe, and the ſole of an Aſſe: which came to paſſe a little before his Paſſion on Paulme Sunday. Afterwardes hee prophecieth of his ſelling for 30 peeces of ſiluer, which was performed by

booke of Zacharie,

by Iudas the Traytor. Also of the piercing of his sides; which place *S. Iohn* the Euangelist doth alledge.

In the meane while, hee hath certaine obscure Visions, in the which the Mysterries of Christ are shadowed, which at lengthe he interpreteth by the effusion of the Spirit of Grace, *chapt. 12.*

Therein are fourteene chapters, which are thus to be discerned.

IN the first chapter besides the beginning, in which hee doth most manifestlie exhort the Iewes to repentance: and besides the prayer of the Angel for the Cittie of Ierusalem: there are also three visions; First concerning the red Horse. Secondly of the foure hornes. Thirdly of the foure Carpenters: In the which, hee propheciethe of the peace of the Iewes, and exhorteth them to reedifie the Citie of Ierusalem.

In the second chapter is one only vision concerning a measuring Line, by which he exhorteth the people againe to builde Ierusalem.

Afterwardes, there are famous promises made, concerning the kingdome of Christ,
the

An Introduction to the

the diuine presentes, and protection of the
godly. And furthermore, the vocation of
the Gentiles, whence the people are ex-
horted and admonished to be gladd and
cheerefull.

In the 3. chap: first of ail, there is a vision
concerning Iosua the chiefe Priest, for his
comfort, and the reedifying of the Citie:
Furthermore, there are promises made cō-
cerning Christ, which he names the roote
or plant, in respect of the gospel and faith,
and a corner stone in regarde of the
church.

In the 4. chap. is described, the vision of
of the golden Candlestick, for the com-
fort of *Zorobabel* their Captaine; and an
exhortacion that hee bee not scarred or
withdrawne from the building of y^e Tem-
ple, by feare of the enemie.

In the 5. chapt. is described a double vi-
sion: that is to say, of a flying booke, and
afterwardes of an Ephra or measure, in the
which was shewed by the Angel, y^e com-
ping of false prophets into *Iudea*

In the 6. chapt. is described, a vision of
soure Chariots; by the which, the king-
dome and the gospel of Christ seemed to
be shadowed.

booke of Zacharie,

In the 7. and 8. chapt. there are sermons and admonitions against the hipotesie of of the Iewes, in the choise of dayes and times of their fastes: Afterwardes there are sermons of exhortations to builde againe the Temple; and last of all, consolations concerning the kingdome of Christ.

In the 9. and 10. chapt. there are prophecies, concerning the comming of Christ, & of the humanitie of his kingdome: by this that he was made to sit vppon an Asse: afterwardes concerning the power of *Alexander* the great: by the which, God hath opened the Gates of the world; that the king of glory, might enter with his holy Gospell.

In the 11. 12. & 13. ch. there are y same prophecies, and indeede more grauely concerning the Passion of Christ, being deliuered into the handes of the Gentiles; also the desolation of the Iewes for their incredulitie; and of the preaching of the gospel amongst the Gentiles: after the pastor was stricken: that is to say, after the passion of Christ.

In the last chapter, there are yet two prophecies: of the which one containes the abrogatiō of the whole sinagog and y worshipping

shipping of the Lewites: the other contain
the tentations, and the victory of y^e church.

The booke of Malachy.



Malachy hath obtained the
name of an Angell amongst
the Hebrues. He is counted
the last among the prophets,
and the next before Christ,
whom he foretels to be now at hande: and
Iohn Baptist, vnder the name of *Elias*, to be
his fore-runner. Whether this *Malachias*
were *Esdra*s, (as some haue thought) it is
vncertaine. But this is most certaine, that
he hath many excellent sentences concern-
ing Christ and the Gospell, which he calls
that pure and perfect sacrifice for the whol
world.

*There are 4. chapters therein, which
are thus to be discerned.*

In the first chapter, sometimes he gene-
rally reprehendeth the ingratitude of the
Iewes. At another time more particularly,
the couetousnesse of the priests. The one,
because they bring those things which are
vnpure, and nothing worth for sacrifice:
the other; for that they offer vnpure and
vnfit

booke of Malachy.

visit things to God: and by and by, even in the midst of his threatnings, he preacheth concerning y^e kingdome of Christ, and of holy offerings: that is the Gospell.

In the 2. chapt. he goeth forward to reprove, and vehemently to reprehend the priestes; warning them of their Office: that it is so holy, as an angelical name is ascribed vnto him.

Also he inuyneth more particularly, against them who are acused of their wines, for their euill handling or vsage, bringing forth y^e exāple of *Abraham*, that would not haue them to be hardly vsed.

In the third chapter, hee prophecieth of the fore-runner of Christ, and also of both the comminges of Christe: to wit, in the flesh, and to Iudgment. Afterwardes, hee chideth the *Iewes* for their ingratitude towards the Ministers of Christ.

In the fourth chapter, he ioyneth aswell graue, as short exhortation to godly men, for the true worship and feare of God, and also ioy and consolation: fore-telling to wicked men, *Plagues & Destructions*: and therefore let vs obey the diuine admonitions; and the true seruing and fearing of the Lorde our God; and let vs also looke

for the second coming of Christ, with a
cheerefull minde, lifting vp your handes.
So much concerning the prophets, and of
the bookes of the prophets; by the which,
the Doctrine of the new Testamēt is con-
firmed: and the sentences of the prophets
are cited for testimony; as well by Christ
himselfe, as also by his Apostles? Let the
therefore bee recommended vnto vs, for
most sweet consolations. Let vs therefore
accompt them worthe of all praise, for
these sweet consolations.

The bookes of Machabees.

THE Bookes of *Machabees*, haue on-
ly their name or deriuation of *Judas*
Machabeus, for his excellent actes that are
described in those bookes: & it is the last
 storie of all the olde Testament, concern-
ing thinges done by the Iewes; from the
time of *Alexander* the great vnto Christ;
when the people of god, had neither kings
nor prophets amongst them, but Princes &
priestles.

There were in the olde Testament foure
kinds of gouernment in the elect people
of God: to wit, first a most patriarchall
power.

booke of Machabees

power. Secondly, a Iudicial power. Thirdly, a kingly power, and fourthlie, a Pontifical power. For all which, Christ onely reigneth in the new Testament: who first is the father of the world to come.

Secondly, the Iudge of quicke and dead.

Thirdly, the king of kinges.

Fourthlie, the eternall Priest or Byshop.

Furthermore, the booke of *Machabees* are reckned amongst *Apocrypha* bookes, and amongst the *Canonicall* bookes, and amongst other things it conteyneth a most true description of those things which *Daniel* prophesied of, in the 12. ch. to wit, concerning the persecution of the Jewes by *Antiochus*.

The First booke is deuided into 5. partes according to the circumstances of persons, and in this booke there are 5. persons most famous, whose acts are described for the most parte, after the order of an historie. First *Mathias*, 2. *Iudas Mac*. Thirdly and fourthly *Ionathas* and *Simon* the brethren of *Iudas Machab*, fifthly, *Iohn* the sonne of *Simon*.

From the first chapter vnto the third, the impietie and crueltie of *Antiochus*, is noted

An Introduction to the

whom the scripture calls, *The root of Jesse*.
And there is described the zeale and constancy of *Masithas* the priest, & of his sons, that it may bee an euermlasting example to the ministers of the word in persecution.

From the third chap. vnto the ninth, are described the valiant actes of *Judas Mach.* namely, his warres, his victories, the purification of the Temple: the confederacy with the Romanes, and the manifolde conflicts with the Gentiles his neighbors, and their Princes; whom he discomfited either by enforcing them to flee away, or by killing them, whose names followeth in order.

- | | | |
|---|---|-----------------------|
| 1 <i>Apolonius.</i> | } | slaine, chap. 3 |
| 2 <i>Serax.</i> | | |
| 3 <i>Gorgias.</i> | } | driuen away, chap. 4. |
| 4 <i>Lysias.</i> | | |
| 5 <i>Timotheus</i> , with the
<i>Amonites</i> and <i>Gala-</i>
<i>adites.</i> | } | discomfited, ch. 5 |
| 6 The sons of <i>Esa.</i> | | |
| 7 <i>Antiochus</i> the younger, the leagu-brea- | | |
| ker son of <i>Antiochus</i> the tyrant, deca- | | |
| sed with his captaine <i>Lysias</i> , and their | | |
| Elephants sent out of the land. chap. 6. | | |
| 8 <i>Alcimus</i> | | |

Bookes of Machabees.

8 *Alcimus* the Jew, going
to *Demetrius*.

9 *Nicanor* is slaine.

At length *Judas* himselſe after the confederacie made with the Romans. chap. 8. was ſlaine in the battell which was ſtired vp amongſt the Jewes at the commundement of *Demetrius*, after the death of *Nicanor*, by *Bacides* and *Alcimus* the princes of *Demetrius* the king, chap. 9. O moſt godly captaine, and heroicall conſtancy in the iudaicall Religion. O moſt valiant fighter and defender of this Nation, who at length being throwen downe in the true confeſſion, moſt valiantly died for the main taining of gods glorie.

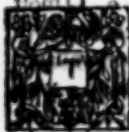
From the ninth chapter vnto the thirteenth chapter, is deſcribed the hiftorie of *Ionathas* the brother of *Judas Machabeus*, who dealt with both the *Demetrius* and *Bacides* and *Alcimus*, of whome he obtained victorie, by the helpe of his brother *Symeon*. Afterward hee had his affaires with the young princes of *Demetrius* the younger, until *Triphon* ſlewe him by ſubtilty, a zealous warriour for Religion and the true worſhip of god.

An Introduction to the

From the 13. chap. vnto the 16. is described the history of *Simon* the brother of *Iudas Machabeus*, and of *Ionathas*.

In the last chap. vnto the end of y^e book the succession of *John* his sonne is described, after the death of *Simon*.

**The second booke of
*Machabees.***



The second booke of *Machabees* for the most part is a description of those things, which are written in the first booke, chiefly so much as appertains to *Iudas Machabeus*.

There are 15. chapters, which are thus to be divided.

In the first 7. chap. is described the affliction of the people of *Israel*, as well by certaine deaths and trecheries of one *Simon*, as also by the cruell tyranny of *Antiochus*. Wherein is not onely declared the constancy of *Iudas Machabeus* (who lived abroad in the iteraile) but also of the 7. brethren, who was crowned in martyrdom together with their mother.

bookes of Machabees.

In the 8. chap. and the rest of the chapt,
are repeated the valiant acts of *Indas Ma-*
chabens, vnto the end of the booke.

Samuch concerning the bookes of the Ma-
chabees, and also of all the Bookes of the
old Testament: to wit, The Legall, Hi-
storicall, Doctrinall, and Propheticall:
which are all in number 48. Concerning
Ioh. 5. in the which Christ saith: Search
the Scriptures.

The end of the Bookes of the
olde Testament.



In the 8th day, another half of the 4th was
in. The whole was in the 10th day.
In the 10th day, the whole was in the 10th day.

2. The following are the names of the persons who have been appointed to the various committees of the Board of Directors:

Table 1





The Bookes of the New TESTAMENT.

THE New Testament, contains bookes which were written after Christ was made manifest in the fleshe. Partly Euangelicall, partly Historical. In number 27. accounting the least, which onely contains one chapt. as the epistle of *Paulo* to *Philemon*, the epist. of *Jude*, and the two later Epistles of *Iohn*.

The bookes of the *Euangelists.*

THere are foure Bookes Euangelicall, written by 4. Euangelistes: to wit, *Matthew*, *Marke*, *Luke* and *Iohn*: & they are called Gospels, because they severally doe comprehend the Gospell of Iesus Christ: That is to say, Ioyful newes concerning the free remission of sinnes, to be obtained by the meanes & mediation of Christ.

The

De Introductio
The booke of Matthew.

Matthew, as he is saide to haue
been the first of the Euange-
lists that wrote the Gospell:
now, immediately after the
Ascension of Christ: enen so,
he hath obtained the first place amongst
them. These are the parts principall of
this Gospell.

From the first chap: vnto the 5, are shew-
ed by way of entrance, such onely those
things which do appertaine to the genea-
logy and nativity of Christ. As first, the
numbring of persons in the generations,
from Abraham vnto Christ. 2 the reuea-
lations made to Ioseph. 3 The coming
of the wisemen. 4 The tyranny of Herod:
But also the life and doctrine of Iohn Baptist
and also the baptisme and temptation of
Christ, before he began to preach, and be-
fore he chose his Apostles.

From the 5. vnto the 8, is described the
sermon of Christ, which hee made on the
mountaine amongst his Disciples: and it
was a very sermon of the Law: by which
as by a foundation being laid, he prepared
them

them in order to the ministry of the gospell. First, of the blessing and the rewards of good works. 2 Of the offices of the apostles. 3 Of the true interpretation of the law. 4 Of almes. 5 Of prayer. 6 Of fasting. 7 Of true riches. 8 Of confidence in God. 9 The sincerity of true judgement. 10 Of continual prayer. 11 Of natural justice. 12 The avoiding of false doctrine. 13 The study of living according to the word of god. In summe, this sermon and generall narration of the law, sheweth that the law was abolished in Christ. 14 To 16. From the 8. unto the 10. he confirms his doctrine with excellent myracles & benedictions, with the which both by sea & land he succoureth miserable and afflicted men: and shewes himselfe to be our saviour. 17. From the 10. unto the 13. he informeth, comforteth and comforteth his Apostles, in the ministry of the word. And also, afterwards, hee confirmeth the Disciples of John. He commendeth John, hee condemneth the incredulity of many, hee gives thanks unto God the father, for his little flocke. Last of all, he shewes his disposition with the Pharisees, concerning the Sabbath, concerning Signes, &c. Again, he shewes by

An Introduction to the

manifest miracles, his loving kindnes, and also in that he quencheth not the smoking flaxe.

From the thirteenth vnto the nineteenth, first *Mathew* shewes certaine parabolicall sermons, concerning the force and effect of the woorde of God: and afterwardes the vnderferued death of *Iohn Baptist*, Christs departure into the desarte, and his contention with the pharisees: the healing of many sicke people, the confession of *Peter*, and the rest of the Apostles, the transfiguration of Christ, the obedience of Christ towards magistrates, the comfort of the li-
tle flocke.

Last of all he treateth concerning offences, and the forgiuing of our brethren, illustrated by a parable, of the vniust steward: in which part, of thinges done in Galilee, he sheweth the great care of Christ for the saluation of mankinde, and also his great diligence in his office of teaching & shewing of miracles.

From the nineteenth vnto the 26. cha. he describeth chiefly the iourney of Christ from Galilee into Iudah, and by the way of disputations sometimes with the pharisees, and scribes, sometimes with his owne disci-
ciples,

booke of Matthew.

ciples, foreshewing also his passion, & healing of two blinde men.

Afterwardes his entraunce into Ierusalem, and his most sharpe and last disputation with the Iewes, concerning the duties or office of preaching, throughout three whole chaptets, 21. 22. 23. of which disputation and reprehension, these are the chiefe partes: to wheet. 1 Of the Baptisme of *Iohn*, 2 the two sonnes, 3 of the vineyarde, 4 of the corner stone, 5 the marriage of the kinges sonne, 6 the tribute to be giuen to *Cesar*, 7 the wife of the seuen brethren, and of the resurrection of the dead, 8 the great commaundement in the law, 9 of Christ the son of *Dauid*, 10 of the curses vpon the pharises and Ierusalem.

Last of all he describeth the communication of Christ with the Disciples in the mount of Oliues, the destruction of Ierusalem, & of the end of the world: with vehemēt exhortations to watch. He brings in a parable, 1 of an euill seruant, 2 of ten virgins, 3 of the talentes, 4 in shewing the forme of iudgement at the last day.

From the 26. vnto the end of the booke, he describeth the passion of Christe, his death and resurrection. Furthermore the
histo-

An Introduction to the

history of Christ, may well be deuided into
to six principall parts: to wit, 1. The supper
2. The garden. 3. Cayphas. 4. Pilate. 5. The
Crosse. 6. His buriall.

So much concerning the Gospell of Mat-
thew. Who this Matthew was before his
conuersion, and how he was conuerted
and called, looke chap. 9.

The Gospell of Saint
Marke.



Arke, doth very briefly con-
taine those thinges, which
Matthew more at large de-
scribeth. Which booke of
the Gospell, may be deuided
very conueniently into two principal parts.
The first part, is from the first vnto the 10.
chap. wherein are described all those things
which Iesus spake and wrought in Galilee.

The latter part, from the 10. chap. vnto
the end, describeth all thinges which hee
taught, wrought, and suffered in *Iudea*. In
deuiding the rest, there is no hardnesse or
difficulty, if they be compared with y^e gos-
pell of Matthew.

The gospel of Saint Luke.



Vke, who was the vnseparable companion of *Paule*, like as *Marke* was of *Peter*, which soine men say, is not onelye more plentifull then *Marke*, but then *Mattheu* too: aswel in the Gospel as in the actes of the Apostles.

There are 24. Chapters, which are thus to be discerned.

FROM the first vnto the fourth chap. hee annexeth the conception and natiuity of *Iohn Baptist*, and also of Christ himselfe: afterwards the preaching and imprisonment of *Iohn*, the baptisme and genealogye of Christ.

From the fourth vnto the tenth, after the historie of the tentations of Christ, he expoundeth the doctrine and miracles of that which Christe wrought in Galilee: that is to saye, in Nazareth, in Capernaum, at the poole of Genazereth, and in other places of Galilee, disputing with the pharisees concerninge the Sabbath, in-

An Introduction to the

instructing the Apostles and people, healing the Centurions seruaut, and raising the Widowes sonne. After that, how hee commended *Iohn Baptist* before the people: yea, and the woman that sinned, before *Simeon* the Pharisee. How he did expound the parable of the Sower, and also healed one that had the Deuill. How hee staied the womans issue of bloud, & raised vp *Iairus* the ruler of the sinagogs daughter. Last of all, how that when his disciples being instructed, sent, and returned, And after his transfiguration in the mount, and left Galely.

From the 10. vnto the 20. is described, that which Christ taught and wrought in the way towards Ierusalem. Hee taught either plainly, or in Parables.

Plainely or simply.

- | | | | |
|---|----|---|---------------------------------------|
| 1 | He | { | Instructeth the 70. Disciples. |
| 2 | | | Obraids cities for incredulity. |
| 3 | | | Giues thanks to his Father. |
| 4 | | | Admonisheth the Lawyer. |
| 5 | | | comends <i>Ma.</i> y sister of Martha |
| 6 | | | Teacheth his disciples to pray. |
| 7 | | | Chideth the Pharisees. |
| 8 | | | Warnes his Disciples. |
| 9 | | | Threatneth the impenitent. |

Sharply

booke of Luke.

- 10 } sharply reprocus the couetous-
ness of the pharises.
11 } reprocus most sharply Herod:
12 } Foretels of offences.
13 } Foreshewes the last day.
14 } He } Cals children vnto him.
15 } Recites the commandementes
of the second table.
16 } Warnes the rich.
17 } Foretels his owne passion.
18 } Conuerter Zacheus.

In Parables:

- 1 } of } Him that was left halfe dead.
2 } of } Him that lent his frend y loaues.
3 } Strong man armed.
4 } Signe of the Prophet Ionas.
5 } Candle that was lighted.
6 } Rich Glutton.
7 } Faithful & vnfaithful seruant.
8 } The } Figge tree.
9 } Grain of mustard seed.
10 } Leauen.
11 } Narrow gate.
12 } First and last place.
13 } Lords supper.

An Introduction to the

14	The	Building of the tower.
15		Hundred sheep.
16		Hundred grotes.
17		Prodigall sonne.
18		Wicked steward.
19		place of <i>Dines</i> and <i>Lazarus</i> .
20		Seruant plowing.
21		Of the cruel Iudge.
22	Pharisee and the publican.	
23	Ten pounds or ten talents.	

The Histories and Myracles
which he wrought are these.

1	He	Threw out a dumbe deuel.
2		Made straight a woman bowed together.
3		healed a man sick of the dropsey
4		Healed x. Leapers.
5		Restored the blind to his sight.
6		sitteth vpon an asse.
7		wept ouer Ierusalem.
8		hee cast out the buyers and sellers out of the temple.

From the 20. vnto the 22. those things are described which Christ taught in the Temple of Ierusalem, and disputed with the

booke of Luke

the Pharisees, and afterwarde reasoned
with his disciples of those things, sitting
over against Ierusalem.

He brought in against the Pharisees.

1 } Question concerning the bap-
tisme of Iohn Baptist.

2 } parable concerning y^e Vineyard

3 } Prophecie concerning the Cor-
ner Stone.

4 } Tribute which was to be given
to Cesar.

5 } Answer to the Saduces Argu-
ment.

6 } Proposition concerning Christ
the sonne of Dauid.

7 } Almes deedes of the widow.

He reasoned with his

Disciples.

1 } Building of the Temple.

2 } False prophets in the church.

3 } Persecution of the church.

4 } Last day or second coming of
Christ.

5 } Avoidance of drunkennes & riot

From the 22. unto the last chapter, is

to K^a de-

An Introduction to the

described the history of the passion, suffe-
rance, and death of Christ, howe after his
supper and talke had with the disciples, he
is first betrayed of his owne disciple. Se-
condly, taken of the Iewes. Thirdly, cru-
cified of the gentiles.

In the last chapter, is described and set
downe the histories, first of Christs resur-
rection, then his appearance, and lastly his
ascension; Besides that moste excellent
place concerning the Doctrine of repen-
tance and remission of sinnes, preached a-
mong all the gentiles.

The Gospell of Iohn.



Iohn hath his name of grace
or fauor, because he is great-
ly beloued of Christ. He wrot
his Gospell after the Euange-
lists, and he was very serious
& diligent about the doctrine of Christ:
besides a fewe miracles which were not
written by other of the Euangelistes: and
as he liued on the earth longer then all the
Apostles, euen so he sawe many heresies
sprung vp against the deuinity of Christ,
whence as hauing occasion, he wrote first
of

of all as concerning the deuinity and humanity of Christ: afterwardees hee goeth forward to speake of the conuersation of the doctrine, and miracles of Christ, & last of all he addeth the history of the passion, resurrection and appearances of Christ.

The Gospell of Saint Iohn is deuided principally into foure parts, according to the *iournies of Christ*: for *Christ went foure times into Ierusalem in the time of Easter.*

THe first iourney is, after the doctrine of the diuinity & humaniry of Christ: after the testimony of *Iohn Baptiste* concerning Christ, after the calling of the Apostles. And farther after the miracle in the supper at Galilee: all which things doe last vnto the fift chap, in which Christ comming to Ierusalē, first he threwe out the buiers and sellers out of the temple. Secondly hee disputeth with the pharises, and seuerally with *Nichodemus*: and hauing by and by left Ierusalem: first Baptised by his Apostles, vppon which occasion *Iohn* the Baptiste preached a most excellent Sermon concerning Christ: after-

An Introduction to the

wardes passing thorow *Samaris*; he disputed at the Well with the Samaritan woman. Last of all, returning into Galile, he healed the Rulers sonne.

The second journey begins in the 3. ch. and lasteth vnto the 7. In which journey, first he healed a man in Ierusalem on the Sabbath day, by the poole of Bethesda, which had been diseased 38. yeares: where as hauing fit occasion, he had long disputation against the Iewes: hee preached a most excellent sermon, concerning the resurrection of the dead, and of the authority of scriptures. Afterward, returning into Galily, first of all he satisfied 5000. men with five loues and two fishes.

And afterwardes, he disputed very long with the Iewes concerning the spiritual bread, which is the word of God. Last of all, when others taking an offence, departed from him: *Peter* in the name of the apostles, made a most excellent confession of his faith, concerning Christ.

The third he beginneth in the 7. chapt. and continueth vnto the 12. chapter. In which chuefly hee taught in the Temple of Ierusalem, not without contradiction and perill. First, concerning the authority of
his

his doctrine. Secondlye, concerning the Sabbath. Thirdly, concerning his owne person. Fourthlye, concerning his sufferinge. Fifthly, concerning the water of life. Then he absolueth the woman taken in adultery, which was brought vnto him by the Pharisees, with writing on the earth with his finger. Straight way hee taught the people: and vnto the end of the eight chapter, he disputed sharply againste the Iewes. By and by, hee gaue sight to one that was borne blinde: whence no small contention did arise betwixt the Pharisees and him that was borne blinde, vnto the end of the ninth chap. Here hee shewes himselfe to be the true pastour, wherein againe he falls into disputation with y Iewes vnto the end of the tenth chapter. And last of all, passing ouer Iordan, and thence againe to Bethania, hee raised vp *Lazarus*, (first hauing hadde disputation with his sisters) and afterwarde appeased the wrath and euill mind of the Iewes, he went into the desert.

The fourth, he begins in the 12. chapt. and continues vnto the end of the booke: in the which, first he turnes and directeth into Bethania, where as Marye the Sister

An Introduction to the

of *Lazarus*, that was raised from Death: shewed the worke of her confession vnto Christ, *Judas* the betrayer beeing angrie thereat. Afterwardes, according to the prophesie of *Zacharias* the Prophet, hee entred into Ierusalem, meeke sitting vpon an asse. And when as *John* had set foorth what things were done in the way: allea-
ging many moste excellent places out of *Esay*.

Vnto the end of the 12. chap. in the next places: he declares, what was doone in the Inne at Ierusalem, in the holy supper of Christ: to wit, Howe Christ, after the washing of their feet, after the disturbâce of his miude for *Judas*. And furthermore, after hee had foreshewed the trecherye of *Judas*, and the deniall of *Peter* vnto th' end of the chapr. First of all hee makes an excellent sermon, through three whole chap. Whose proposicion is this, Let not your hearts be troubled. The arguments whereof are three. First, yee shall prophesie eternall life. 2 In the meane time, the Holy ghost shal comfort you. 3 My father shall heare you. Then he addes a most effectual praier, to his holy and iust father, First, for his owne glorification, 2 for the defence of his

his disciples, 3 For all the beleeuers in the true doctrine, that they should be gouerned and preserued in the vniuersity of spirit. To this the Euangelist describeth the passion of Christ. In the 18. & 19. chap. First; how for the saluation of mankind, he was betrayed of his owne disciple Iudas. 2 He was accused of the Iewes. 3 He was fixed to the Crosse by the Gentiles.

In the two last chapters the Euangelist makes vp the story, with the resurrection of Christ, and such things as happened afterwards. In one chapter hee describes the apparitions of Christ, beeing made in Iudea, before his disciples and others.

Whence at length as is testified in the other Euangelist, and in the other his appearinges to his disciples in Galily. Hee went into heauen where now hee raignes equal with his fa: eternal in power, whence he shortly shal returne to iudge the quicke and the dead: and shal wipe away al tears from the eies of his elect.

*So much concerning the Gospel of S. Iohn
the Euangelist and Apostle.*

The Acts of the Apost.

This

An Introduction to the

THIS Historiell booke, *Luke* the holy Euangelist hath written; and it containeth the principall historie of the Primative chutch after the Assention of Christ, which doeth followe the booke of the Euangelist after a conuenient order.

Although this booke may be deuided principally into 2. partes: to wit, the acts of *Peter*, and into the acts of *Paul* done after the assention of Christ, for *Luke* hath chieflie described 1. the Sermons. 2. the workes. 3. the Visions. 4. the Miracles, 5. the imprisonments of *Peter*, and after that the conuersion of *Paul*: his peregrinations, his disputations, his miracles, his bonds, and imprisonments, yet for all that the 28. chapters of this booke may very profitably be thus deuided.

From the beginning vnto the sixt chapter, *Luke* doeth first describe the histories of Christes ascension, secondly the election of *Mathias* for an Apostle, thirdly the sending of the holy Ghost, then the foure most excellent and fruitfull sermons of *Peter* concerning Christ. The first in the second chapter, the second in the third, the third in the fourth, the fourth in the fife chap.

Acts of the Apostles.

chapters, with the two most singuler miracles that were done by *Peter* the Apostle, to wheet, the healing of a lame man, and of the sodeine death of *Ananias* and *Sapphira*: and last of all concerning the fellowship of y^e Apostles, their imprisonmēt, their persecutions, their praier and constancie.

From the sixt chapter vnto the 13. Besides the history of the conuersion of *Saint Paul* chap, 9. is described after the election of Deacons, the sermon and Martyrdom of *Stephen*, and also the historie of *Symon Magus*, and the conuersion of the Eunuke by *Phillip* the Apostle; which two doth make difference betwixt the true and false christians.

Afterwardes is continued the historie of the miracles of *Saint Peter*, in healing of *Eneas* and the raising of *Tabitha*, secondly of y^e vision, thirdly of the calling, fourthly of the going forward, fiftlye of the preaching to *Cornelius*, of the vocation of the gentiles: last of all not onely the disputing of *Peter* with the Iewes for the vocation of the gentiles, by the repetition of the historie concerning *Cornelius*, but also his imprisonmēt vnder *HEROD*,
and

An Introduction to the

and his miraculous deliuerance, the tyrant being stricken and consumed of wormes by the mighty power of God, faithfully & orderly are set downe.

From the 13. chap, vnto the ende, are described the peregrinations, nauigations, places of any stay or abode, sermons, Myracles, disputations, imprisonments, stripes of S. Paule, from the day in which the holy Ghost sayd, Separate for me Paule and Barrabas, to the worke which I haue called them. . Vntil he came to dwell two yeares in a hired house with the souldier that was his keeper. In the meane time he faithfully taught both by sea and land.

1	The people of	Pathmos	chap. 13.
2		Antioch.	
3		Iconium.	
4		Listra.	chap. 14.
5		Ierusalem	
6		Philippi.	15, & 16
7		Thessalo.	
8		Berea.	17.
9		Athens.	19.
10		Corinth.	
11		Ephesus.	

Epistle of Paule, & the rest.

12 } Traas.
13 } Miletam
14 } Tyre. cha. 10.
15 } Cefaria. cha. 21.

At length being wickedly handled, imprisoned and very often presented for the space of a whole yeare and more at Ierusalem and Cefarea, with his accusers the Iewes, vntil he was compelled to appeale vnto Cesar, from chap. 20, vnto 28.

Last of all, Luke doeth descry the Navigations of Saint Paule, after he appealed to Cesar, to goe from Iudea towards Rome: and the testimony of Paule at Rome, concerning Christ: as you may read in the two last chapters. Al which testimony, in this most excellent booke, seemeth plainly to tend to this: that we may obtaine remission of finnes and eternall life, by faith onely in Christ Iesus.

The epistle of Saint Paule

and the rest.

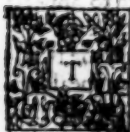


He Epistles of the apostles, as we haue spoken of before are as it were seales and subscriptions: euen so are theyr testimonies and illustrations which

which are written by the Evangelistes, as for example: I *Paul* doe thus subscribe to the Gospell of *Matthew*, I *Peter* doe thus subscribe.

The Epistle to the

Romans.



HIS Epistle is a method of holy Scripture, hee briefly comprehends those things which do appertain to christian religion. It maye very well bee deuised into foure principall partes.

From the beginning vnto the fifth chapter, he puts two propositions, and he defendes both the one and the other, with strong euidence and arguments.

The one proposition is legal: to wheet, al men are sinners, this he proueth, shewing that all gentiles are sinners in the first chapter, and afterwards that the Iewes are sinners in the second chapter: last of all he ipfers that all men are sinners in the thirde chapter.

The other proposition is Euangelicall,

Epistle to the Romanes.

to weet, that men are iustified freely thro-
rough the grace of God by the redemption
on which is in Christ Iesus: He proues by
many argumentes that this Iustification is
by faith chapter 4 first, from the example
of *Abraham*, secondly from the definition
of iustification, thirdly by the order of the
cause and the effect, the 4. by the cause of
the promise.

From the 5th chapter vnto the ninth, he
deuideth both propositions into their parts
and disputeth severally of them. In the first
what sinne is, what the lawe is, what grace
is: and by the way he sheweth that grace
in and thorough Christ had more force &
effect then sinne in and thorough *Adam*,
and her coudeanneth them that thinke sin
to increase through the preaching of grace
shewing to the contrarie that no condem-
nation is to them that are graced in christ,
who walke not after the flesh, where hee
bringeth chapter 8. for the afflicted and
such as liue vnder the crosse from this place,
the afflicted of this life are not woorthye
&c. vnto the ende of the Chapter 8. excel-
lent consolations.

Con-

An Introduction to the

1	Concerning the	Manifestation of glory to come.
2		Like suffering of al creatures with vs.
3		Sighing of all the ministers of y word.
4		Hope of eternall life.
5		Person of the holy ghost.
6		Doctrine of predestination.
7		Person of God the father.
8		Person of the sonne.

From the 9. chap. vnto the 12. he hand-
leth the place of predestination; repeating
the question that was put in the beginning
of the thirde chapter: that is to wit: what
if certaine of them haue not beleeued; shall
their vnbeleefe make the faith of GOD of
none effect? God forbid; whence as hauing
occasion he first of all dispures of election,
that we may know to whom this grace do-
eth appertaine; and that also in the 9. cha.
And after that in the 10. chap. he defines
and expoundes the righteousnesse of sayth.
Last of all, he teacheth that no man ought
to take offence at the name of Predes-
tination, that they are alwaies deceined; that
letting passe iustification by faith: seeke to
begin their saluation from predestination.

From the 12. chap. vnto the end of the
epi-

Epistle to the Corinthians.

Epistle, he sets downe certaine admonitions concerning good works. First, generally towards euery mans neighbour, where he sets downe the endes of good workes: as are the workes of confession, vocation, loue: afterwards, towards magistrates or superiors, chap. 13. Last of all, to wards inferiors; that is to say, the weake, chap. 14, 15.

The last chapter containes salutations, or vowes and Euangelical sermons. And salutation is not to be thought the least duty of humanity.

*The first Epistle to the
Corinthians.*



How long *Paule* did remain at *Corinth*: what he didde there, &c. looke *Act. cha. 18*, *Paule* doth most sharply rebuke the *Corinthians* in this Epistle, whom he knew to be attainted with many vices. It therefore most chiefly appertaines to the laye: for it is a reprehending or rebuking epistle, commanding the *Corinthians* to decline from euil, and do good.

An Introduction to the

Directly against	1	Sectaries. chap. 1, 2, 3, 4.
	2	Incestious persons.
	3	Fornicators. 6.
	4	Adulterers. 7.
	5	cōtentious persons. 8, 9, 10, 11.
	6	contēners of y weak. 8, 12, 13.
	7	The proud, 14.
	8	Arrogant persons. 15.
	9	Them that deny the resurrec- tion from the dead. 16.
	10	Couetous persons.

*It is divided very conveniently into
five principall parts.*

From the beginning vnto the 5. chap
he laboureth in the first table of the com-
mandements, condemning the wisdom
of the world, as thinges pernicious and
hurtful to the saluation of mankind: for
it breeds sectes and schismes in Christian
religion: and the contempt of the Mini-
sters of the Gospell for their pride whoe
are puffed vp with mans wisdom.

From the 5. chap. vnto the 8. hee pas-
seth to the second table, and pursues cer-
taine

Epistle to the Corinthians.

taine vices. First of al, hee commandes the incestuous man to be excommunicated and to be auoided.

After that, he reprehends wronges, contentions, and heresies: shewing that iniuries are to be suffered, or to be arbitrated: rather then to bee adiudged by vnrighteous Iudges. By and by, he numbred heapes of vices, and particuarlye inueighes against the filthy affections of lust, highly commending mariage, chaste life, and virginity.

From the 8. vnto the 12. he reprehends the abuse of Christian liberty, and warneth that the weake are to bee forborne, rather then be an offence one to another: chiefly in outward things: As in meates, drinkes, and apparell, and the communion of the sacrament. At sometimes bringing himselfe for example, & at other times bringing moste horrible and fearefull examples out of the olde Testament.

From the 12. vnto the 15. he first repeateth the excelent giiftes of God, in which the Ministrie of the worde is presented vnto the glory of God, after that

L 2.

he

An Introduction to the

he seteth before their eyes, the duties of Charitie. Last of all he so comendeth the Ministerie of the worde and preaching, that he seareth not to preferre the same before all the Sermons and readings of the Scripture.

From the 15. vnto the end, he shewes most euidentlye and plainly the resurrection of the dead, by the example of Christ: and after that he shewes y^e clearnes of their bodies in eternall life, to be diuers by many similitudes, adioyning the manner of rising, the victorie of the Godly, Death being swallowed vp.

Last of all besides that, he speaketh very familiarly in the last chapter, concerning the helpinges and collections for the Saintes, hee adioyning a finall conclusion, with a horrible threatening that hee which loueth not Iesus Christ our Lord God, let him be accursed and condemned to eternall death.

The latter Epistle to the Corinthians.

THIS Epistle doth differ from the first, as oyle from wine, or the Gospell fro the Law: for in the 2. Epistle Paul comforteth

latter Epist. to the Corinth.

forteth the Corinthians, & sheweth him selfe very kinde towardes them, & doth bid that the excommunicated man may be receiued into fauour.

*This Epistle doth consist of
fve things.*

- 1 } Consolations. 1, 2, 3, 4.
- 2 } Commendations. 5.
- 3 } Exhortations. 6, 7.
- 4 } Inuectiues. 8, 9.
- 5 } Comminations. 10, 11.

From the beginning vnto the 6. chap, are commendatiōs. First, whē he shews his loue towards the Corinthians, and whatsoeuer he preached, whatsoeuer he did and suffered, was to their profit. The he commendsthe ministry of the Gospell; and as a doctrine most necessary, & worthier then the ministry of the Law; That it is increased also in the beleuers, and bred hope in them of eternal glory, thorow affliction.

From the 6. vnto the 10. are exhortations. First, he exhorts them, that they do adorne the worde of GOD with the workes of patience. And afterwarde,

An Introduction to the

that they do giue their almes to y^e poore
saintes at Ierusalem.

From the 10. vnto the end, there are
Inuections and comminations. First, he
inueyeth against false Apostles, he very
confidently laboureth against them, and
doth glory in the Lord, after this maner

- | | | |
|----|---|---|
| 1 | } | outward things, and of other
mens affaires, |
| 2 | | his own sufferings in y ^e body |
| 3 | | his owne passions in the soul
for the Church. |
| 4 | | Flying and escaping. |
| 5 | | Visions, reuealations, & ten-
tations. |
| 6 | | his fidelity in the ministerie
of the worde amongst the
Corinthians, |
| 7 | | his desire to secure the Corin-
thians. |
| 8 | | his redinesse. |
| 9 | | his will to die for the Corin-
thians. |
| 10 | | the iustification of a good
conscience, for that hee
did not hurt the Corin-
thians. |

After-

latter Epist. to the Corinths.

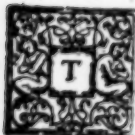
Afterwardes, hee shewes by manye reasons, that *Paule* himselfe alone, labored more in the ministry of the worde, and suffered more, then all amongst the false apostles of the Corinthians: to wit, in labours, in imprisonments, in stripes, &c. chap. 11.

Lastly, he threatneth the Corinthians in the last chapter, who would not repent (as *Augustine* saith) He writes that hee will come as a iudge, to the intent that he do not find whom to condemn.

Furthermore he saith that hee prayde for the Corinthians, that they doe no euill: whence *Augustine* saith, it doeth appeare that God doth correct the will of man: and doth guide it, that he may do good workes, *Psal. 63.* The waies of man are directed by the Lord.

The

An Introduction to the
The Epistle of Paule to
the Galathians.



His Epistle comes neer to that Epistle which Paule wrote to the *Romanes*, as concerning christian Doctrine. Paule defends the article of Iustification against false Apostles, and confirms the righteousness of faith: that a man is not iustified by the workes of the Law, but only by faith in Iesus Christ. And although there are two principal partes of this epistle: the one, of the righteousness of faith, vnto the 5. chap, The other, of the fruites of faith or of good workes, vnto the ende, Notwithstanding, sithence there are six chapters, they may be considered, twoe and two together.

Paule in the first and second chapter, doth extol and commend his vocation, that he teacheth the churches by Diuine authority, and not by humane: and that he proues to be true by many argumēt: that is to wit,

1 That

Epist. to the Galatians.

- | | | |
|---|-----------|---|
| 1 | } That he | Went into Arabia, straight vp
on his conuersion. |
| 2 | | Came into Ierusalem, only to
see <i>Peter</i> . |
| 3 | | Went into the parts of <i>Cilicia</i>
and <i>Syria</i> . |
| 4 | | Circumcised <i>Tims</i> at Ierusa-
lem. |
| 5 | | Receiued nothing from the
great Apostles. |
| 6 | | Reproued <i>Peter</i> . |

Afterwardes hauing put this princi-
pall proposition in the end of the second
chapter: to wit, that a man is not iustifi-
ed by the workes of the Lawe, but by
faith in Christ. He goes forward to proue
the same in the third and fourth chapter.
First, by scriptures. Secondly, by exam-
ples. Thirdly, by similitudes of Scrip-
ture, out of Genesis, Leuiticus, Deute-
ronomy, and Abacuc. There are three
similitudes besides allegories. Therefore
we are not iustified by the workes of the
Law, but by faith in Christ.

The

*An Introduction to the
The summe or effect of the argumentes
with Christ.*

- | | | |
|----|------|--|
| 1 | That | He is not the minister of sin, |
| 2 | | He deliuered himself to death. |
| 3 | | He died not in vaine. |
| 4 | | The holy ghost is given thorough faith. |
| 5 | | Abram is iustified by faith. |
| 6 | | They that iustifie themselves are vnder the curse. |
| 7 | | The iust shall liue by his faith. |
| 8 | | Christ was made a curse for vs. |
| 9 | | Righteousnesse was before the law. |
| 10 | | Inheritance comes by promise, |

Last of all, hee teacheth in the fift and sixt chapter (a conclusion beeing made concerning the place of iustification) the fruites of Faith, inforcing the commandeinentes concerning good workes and manners, that the beleuers should walke according to charitye, and should maintaine their liberty in Christ:
and

Epist. to the Ephesians.

and yet after that sort as not abusing the same. That Paule was amongst the Galath. See Act. 18.

**The Epistle to the
*Ephesians.***



THe Epistle to the *Ephesians* is the amplification of the place of Iustification and reconciliation: and the admyrable and profounde commendation of the Gospell: and also along rehearſal of Gods benefites in the cauſe of our ſaluation.

It is deuſided into two principall partes: to wit, the tree, and the fruit of the tree: that is to ſay: into doctrine of the righteouſneſſe of faith and of goodworkes.

The ſome of the firſt part, that dooth reſpect Faith, conſiſteth in theſe benefits of God giuen vnto vs through Chriſte, As are

- 1 } Spirituall bleſſing.
- 2 } Election.
- 3 } Predeſtination,

4 Adop-

An Introduction to the

- 4 } Adoption.
- 5 } Good will.
- 6 } Glorious grace.
- 7 } Redemption.
- 8 } The remission of finnes.
- 9 } Vocation.
- 10 } The gospel of saluation.
- 11 } The spirit of promise.
- 12 } Faith.
- 13 } Loue.
- 14 } The spirit of wisedome.
- 15 } The knowledge of vocation.
- 16 } The knowledge of gods power.
- 17 } Viuification.
- 18 } The calling of the Gentiles.
- 19 } The passion of Christ.
- 20 } The preaching of peace.
- 21 } The church gathered out of y^e gen
- 22 } The minister of y^e word. (tiles,
- 23 } The loue of Christ.
- 24 } The fulnesse of God.

This is the true and perfect treasure of Christians, gathered by the breadth, length, heighth and depth of the loue of Christ.

The last part from the 4. chap, vnto the end of the Epistle, consisteth in these fruites

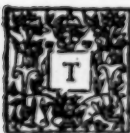
Epistle to the Ephesians.

fruits of faith, which are,

- 1 } Humility.
- 2 } Lenity.
- 3 } Patience.
- 4 } Charity towards our neighbours
in all good gifts.
- 5 } Newnesse of life.
- 6 } Truth.
- 7 } Righteousnesse.
- 8 } Benignity.
- 9 } Mercy.
- 10 } Chastity with contrary vices which
a christian ought to avoid.

Afterwards, giuing of thanks, with the information of euery mans estate, & with a description of a christian souldiour that must fight against spiritual wickednesse, through his whole life. Whose loynes must be girded with the gyrdle of truth: fenced with the brestplate of righteousness, and feet, shod with the preparation of the Gospell of peace: their hands hauing the shielde of faith: their heades hauing on the helmet of saluation, and on their side the sword of the spirit, and let his arrowes bee, first prayer, 2 obsecration. 3 Deprecation. 4 Carefulnessse. 5. Watchfulness. The

**The Epistle to the
*Philippians.***



THE Epistle to the Philippians, written at Rome by *Paul* being in bonds, although it doth not containe the whole disputation as is in the Epistle to the Romanes and Galathians: yet it is an excellent hortatory Epistle to constancy that the godly may goe forward constantly in the righteousness of faith. Furthermore concerning this Epistle, looke for Actes 16.

Although Saint *Paul* first of all giues thanks, 2. prayeth, 3. admonisheth, 4. praiseth, 5. comforteth, 6. calleth death aduantage, 7. desireth to be dissolved, 8. exceedingly reioiceth for that he was neare to be offered, 9. contendeth euen to the ende, 10. boasteth that our City is in heauen, 11. looketh for the sauiour to come from thence. Notwithstanding as there are foure chapters, euen so he handleth foure things most chiefly,

Epistle to the Phillippians.

ly, every one severally in a chapter by it selfe.

In the first Chapter after salutation & entrance, he setteth himselfe for example, and exhortes them to haue patience in afflictions, shewing that the afflictions of the godly doe happen vnto them for their good.

In the second Chapter, he exhorteth them to concorde and vnity, least they should do any thing through contempt, but that they shoulde serue one another thorough humilitie, after the example of Christe who humbled himselfe &c. Farthermore he commendes *Timothy* vnto them and *Epaphraditus*, faithfull ministers of Gods word.

In the third, he exhorteth them that they auoide false teachers of circumcision, or mans merites, and that they doe followe onely that doctrine which is concerning the righteousnesse of faith in CHRIST, againe hee putteth himselfe for an example for them to followe.

In the fourth, he exhorteth them that they doe consist, reioyne and continue
in

An Introduction to the

in the same certaine, godly and firme doctrine, receiued with ioy and peace. Furthermore, he giues thanks vnto them for theyr gifts faithfully sent, according to the rule of his ministry in the worde of God.

**The Epistle to the
*Collosians.***



His Epistle is almoste the same with the Epistle to y^e Ephesiens, but it is shorter. And as the Epistle to the Galathians, is a method of the Epistle to the *Romans*: euen so, this Epistle is a method of the Epistle to the Ephesiens, or a certaine compendious order.

The summe of this Epistle is, that nothing is so contrary to faith and our salvation, as when we begin to value, weigh or prize, by mans reason, those thinges which are Gods.

It is deuised into two principall partes, euen as the Epistle to the *Romans*, *Galathians*; and *Ephesiens*: to wit, into the tree and the fruit, or into doctrine of faith and Charity.

The

Epist. to the Collosians.

The first 2. chap: conteyneth not only that the wisdom to know Christe is the definition of the Gospell and of faith: to wit, that hee is our Lord, our redeemer, our God and reconciliator: but also setting downe a graue exhortation to this doctrine of the Gospell, and a dehortation from false doctrine, which he pursueth most sharpely; setting forth like a true Prophet, the Pope and his Munkes in their religion concerning Angels and such like, against whose traditions he opposeth onely Christ the conqueror and triumphour ouer death, sinne, and the Deuill.

The other two chapters containe Admonitions concerning the maners of Christians, that they liue a life worthie their profession, that they putting off the olde man, may put on the new, by charitie, and the obseruation of Gods word: and they conteyne informations of euery thing in housholde matters, and of persons in familiar maner, in which hee requireth obedience of women, of Children, and of seruants, and Loue, Gentlenes, and Iustice of youngmen, of oldmen

M

and

An Introduction to the

and of gouernours. Lastly, the studdie of praying, and certaine familiar thinges: as commendations, salutations, & singular precepts of Paule, according to his fashion.

The first Epistle to the
Thessalonians,



AS in the Actes chap. 17. the diligence of the *Thessalonians* is commended, in the searching of the scriptures: euen so, Paule in this Epistle, doth commend their faith and constancy, and doth exhort them to perseverance,

It is diuided into two principal partes.

In the first three chapters, he is busied in a certaine continuall narration: in which he doth not onely commend the *Thessalonians*. First, for the receiuing of the Gospel. Secondly, for the constancy of Faith. Thirdly, for their patience in persecution. Fourthly, for the example of Imitation. 5 For the publishing of Gods word. 6 For the celebration of Faith:

first Epistle to the Thessalonians.

Faith: but also he remembreth or repeateth his labours, studies, perils, strivings, conuersations, desire or longing, carefulnesse, prayers to them, for example of perseuerance. In summe, hee reciteth how he behaued himselfe towards them and what hee didde abide and suffer for their example.

In the two other chapters, he first of all, dehortes them from vice, and doeth exhort them vnto the exercise of good workes. Afterwardes, he confirms them concerning the resurrection: laying the downe foure arguments. First, of death, that it is a sleep, 2 of the resurrection of Christ. 3 the order of the resurrection. Fourthly, the life euerlasting. By which argumentes, they may comfort themselves. Last of al, he speakes of the so-daine comming of the last day: in which he exhorteth them to watch: adding in the ende, an heape of good workes, and of good orders, by the which a christian life is gouerned.

The last Epistle to the
Thessalonians.

THIS second Epistle is a correction of the sentence or meaning of the first Epistle, concerning y^e last day: that is to say, we that liue and remaine &c. Likewise the day of the Lord is like a theefe &c. the Thessalonians were terrified with these wordes of Saint. *Paul*, whence they gathered, that the last day should be in their time or age. Therefore Saint *Paul* correcteth himselfe, and denieth the last day to be at the doores, or at hand, prophesying concerning the kingdome of Antichrist, and of his horrible falling from the Gospell, going before the day of Iudgment: what *Paul* respected in this prophesie, and what hee did foresee in spirit for to come, as in the first of Timothy 4. or from the effect and euent of the latter, seeing it is a manifest matter, all the faithfull doe knowe that he prophesied of the Pope of Rome.

In the first chapt. *Paul* commendeth in the Thessalonians, 1 *Faith.* 2, *Love,* 3. per-

Epistle to the Thessalonians.

perseuerance in the Crosse, shewing a difference betwixte the rewarde of the Godly, and the paines of the wicked: & that the wicked so soone as they giue ouer their impietie, and persecuting of the godlye: that they goe forward constantly, and so runne that they may receiue their rewarde 1. *Corinth.* 9.

In the 2. chap. is interpreted, the sentence or meaning of the first epistle, concerning the last day by the prophesie of the desolation of the Romane empire together: and of the kingdome of Antichrist, that he should reigne in y church before the last day of Iudgment, & also should bring to passe, that his commandements, should be kept aboute or before Gods commaundements: by whose tyranie men being oppressed, shoulde fall from the faith, & giue themselues ouer to mans traditions.

Furthermore, vnto the ende of the prophesie, he reioyceth as well for the eternall election, as the vocation of the *Thessalonians* in Christ: and by the way, hee commendeth his owne office vnto them.

In the thirde chapter, he appointeth cer-

An Introduction to the

aine admonitions: chiefly against an idle life: that men should not learn to do ill, as they that by doing nothing: but that euery man should eate his bread in the sweat of his browes. In the ende, he puts the finall cause together: and the manner of exhorting, that the excommunicated person may be shamed, when he sees himselfe shunned of all men. For he may learne to acknowledge his fault, and in the meane time, he bee corrected as a brother, that by no meanes hee bee accounted as an enemy.

**The first Epistle to
*Tymothy.***



His first Epistle to Tymothy, although it preacheth to all men: yet notwithstanding, it must be moste familiarly knowne to the ministers of the gospel.

For Tymothy was a bishop & a faithfull minister of Gods word. For Paule, after he had circumcised him and called him

first Epist. to Timothy.

him to the ministry of the worde. He had him sometimes as his companion : sometimes as his messenger in his apostolicall office, vntil he was placed ruler ouer the churches of the Ephesians in the word of God. Therefore, Paule did instruct him, being yet a young manne in those thinges which did truely and properly appertain to the office of a bishop, and wisheth particularlye vnto him, besides grace and peace, mercy also : as bishops and pastours haue neede of more comfort then other ; in that they suffer beyond all others. Therefore, let the faithfull preachers of the worde esteeme of this epistle, as most especiallye vnto them.

There are fixe chapters in this booke, which are thus to be discerned.

In the first chap, after Paule had detested fables and wicked doctrine : hee shewes or deliuereth a breefe rule, for the vse and effect of the Law and of the Gospell ; setting himselfe for an exam-
ple, that he might warne and admonish
Tymo-

An Introduction to the

Tymothy concerning the sum of christian doctrine, which a Byshop ought to professe.

In the second chapter, he willett chiefly that men, and specially women, bee warned by *Tymothy*. In which worde [*Men*] hee comprehendeth the whole house, that they doe pray for all men in general: for the Magistrate more particularly, whom God saith, He would all men to be saued by christ the mediator. Last of all, that they do pray in al places, or wheresoeuer the place or occasion of praier shall be. And that women doe adorne and decke themselves, not with sumptuous and gorgeous apparell, with precious stones or with golde, but with vertue and good works, that the habite may testifie the integrity and shamefastnesse of their life. And afterwarde hee takes away from them the office of teaching and authority ouer the husbands. Lastly, he commendeth their offices, and comforteth them.

In the third chapter, he shewes what kind of men the ministers of gods word ought to bee, and also their wiues. At
some-

first Epistle to Timothy.

sometimes approving those things which ought to be: at other times disallowing of those things which ought not to bee. He requireth in a Bishop or Deacon, ynder which hee comprehends the ministers of Gods word,

Besides integrity of life and Mariage.

- 1 { Sobriety.
- 2 { Modesty.
- 3 { Chastity.
- 4 { Hospitality.
- 5 { Dexterity in teaching.
- 6 { Equity.
- 7 { Household care.
- 8 { A good testimony.

And on the contrary he condemnes
in them.

- 1 { Drunkenesse.
- 2 { Much babling.
- 3 { Desire of filthy lucre.
- 4 { Fighting or quarrelling.
- 5 { Couetousnesse.
- 6 { Pride.

In

An Introduction to the
In the Wiues of Ministers
are required.

- 1 } Shamefastnesse towardes hir Husband.
- 2 } Taciturnity, towardes hir Neighbours.
- 3 } Sobriety, towardes her selfe.
- 4 } Piety, towardes God.

In the end of the chapter, he describ's the gift of God : adioyning therunto the ministry of the Gospell of Christ, according to his humanity.

In the fourth chapter, he warneth all godly men to beware of false doctrine, with their signes and markes : to wit, forbidding mariage and meates, which like a prophet he foretels and appoints forth so lively, as if he lived in the middest of popery. There are in Popery, first, the spirit of errour. Secondly, the doctrine of Devils. Thirdly, hypocrisie. Fourthly, seared consciences. Fifthly, forbidding mariage. Sixtly, forbidding meates.

On the contrary, Paule willeth Tymothie to exercise himselfe, and to performe

first Epistle to Timothy.

forme his office diligently towards his neighbour thorough the workes of godlinesse.

In the fift chapter, chiefly he reckoneth three sortes of widdowes: the ritch hee would haue to gouerne their owne houses, the poore he would haue to bee nourished at the chardge of the Church, and the younger he would haue to marry in the Lord: afterwardes he would that honour should be ministred and giuen to the ministers of the word of god. He warneth *Tymothie* of al things faithfully.

In the sixt chapter, after the instruction of seruants, he concludeth the Epistle with a graue exhortation from false doctrine, and from couetousnesse, faithfully adinonishing *Tymothie* that he do remaine in the true doctrine and in true temperance, following godlinesse, faith, and charity: hee would haue ritch men to be forbidden of these three things. First pride. Secondly, confidence in riches. Thirdly, abuse of riches. And he would haue *Tymothie* to be a straunger from idle disputations.

The

An Introduction to the
The last Epistle to
Tymothy.



Aule proceedes forward, euen out of the prison, to warne Tymothy that hee doe keepe the true & pure doctrine of the Gospell, with a good conscience, as it were a treasure of his price, committed to his charge. Furthermore, the Holy ghost preacheth by saint Paule: not onely to Tymothy, but to all the gouernors and teachers of the Church, who had receiued the true doctrine of the Gospell. Wherefore, this Epistle ought to be most deare & of very good account and speciall reckoning to the Ministers of the Gospell.

There are 4. chapters which are thus to be deuised.

In the first chapter, after gratulation, he warneth Tymothy, First, for the stirring vp of the grace of God. 2 That he be not ashamed of the gospell, & of the bondes of Paule. 3 To suffer affliction. 4 For the retaining of the forme of whol
some

Last Epist. to Tymothy.

some doctrine, s. to keepe that good which was committed vnto him, hee inserteth also an excellent and most Evangelicall saying: He that hath sowed vs &c. which makes against Iustification by the works for the only grace of God: and also commending his office and the house of Onesimus, against the falling away of the people of Asia from the gospel. In the 2. chapter, after the commendation of the doctrine, chiefly hee exhorteth him to suffer afflictions, bringing forth excellent arguments from the reward: then hee is exhorted from the contentions and vaine ianglings of men, shewing that it is no maruell, if the good and euill be together in the church, when as in a ritche mans house there are vessels appointed, some to honour, & some to dishonour.

Last of all in this chapter, is chiefly handled that hee would haue him to deuide rightly the word of trueth, least he should confound the lawe and the Gospel in the handling thereof. But to vrge the law against the euill, the wicked and obstinate that they may be deliuered to the

An Introduction to the

the magistrate to be punished, or to be excommunicated, and to comfort the afflicted and godly with the Gospell. In the end of the chapter, he sheweth that repentance is the gift of God.

In the the third chapter, to the first perils: to weet, the falling away of the people of Asia, and of others from the gospell of Christ, he addeth another perill, and setteth forth false teachers verie largely, whom he foretels that shoulde come in the latter daies: against whome he exhorteth *Tymothie* by his constancy he might be profitable also to all his posterity.

Furthermore, as in the former Epistle: euen so *Paule* in this place by the light of Gods spirit foreseeeth the impiety of the Bishoppe of Rome, and those thinges which haue been done in Rome these 900. yeares. In the ende he commendeth the sacred scripture, then which commendation nothing can bee more excellently spoken.

From the fourth chapter, he concludeth y Epistle by protestations, in which he doth most earnestly charge *Tymothie*

Epist. to Tytus.

to the worke of an Euangelist, shewing that the time of his dissolution was at hand, & that he had fought a good fight: then with some fewe pointes of curtesie he endeth the Epistle: he wrote this Epistle out of doubt a little before his martyrdome.

The Epistle to
Tytus.



Albeit this Epistle is not such a method, as is the Epistle to the Romans: yet notwithstanding it containeth the summe briefly of all christian religion, in which he first instructeth and informeth teachers: so that these three chapt, might be deuided according to three principall states: to weete, Religion, Pollicy, and Domestickall gouernment or rule of an houshold. The last of which he placeth in the midst, because for the preserving thereof God ordained the other two. Very fitly was annexed to this information the place of Iustification: A gaine and again, that

An Introduction to the

that to the same as to a marke all things might be directed, aymed, and referred.

In the first chapter, he discerneth Religion, and as in the Epistle to *Tymothy*: euen so here hee describeth vnder the name of a Bishop, all the ministers of the Gospell, what manner of people they ought for to be in life & doctrine. Now for the faithfull themselves, at an other time by reason of false teachers, which he paintes out vnto the end of the chapter, he sets forth to beholde their impiety as it were in a glasse: in which our Papistes may the more rightly looke into themselves.

In the second chapter, he drawes a table as it were of household manners, and he reformeth the life of every state concerning household affaires, where vnder the name of *Young* he admonisheth *Tytus* himselfe, that he should shewe himselfe in all things an example of good workes: then he sheweth the reason: to weet, the appearaunce of the grace of God, in this: that CHRIST gaue himselfe for vs, that we should liue in
him

Epistle to Philemon.

him modestly, iustly and godly.

In the third chapter, he giues preceptes concerning pollicy, and of obedience to be giuen towards magistrates. He teacheth, that all subiects are to be warned by *Titus*, adding therunto great causes out of the Lawe and Gospell: to wit, that we are all debtors to the same. Againe, bringing in that most excellent place of Iustification, wherein he takes away saluation by workes: and doth ascribe it to the only mercy of God, thorough our mediatur Christ. Where he shewes very evidently, the forme & manner of our redemption. That whosoever coueteth to bee a new man, it is necessarie for him to belecue, and to bee baptized. In the end, he dehorts to good workes, and to auoide foolish and heretical questions.

The Epistle of Paule

to Philemon.

THis Epistle, shewes the wonderfull loue of Paule towards his neighbour, in this, that he studied to reconcile

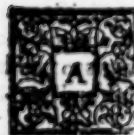
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An Introduction to the

concele *Onisemus* to his maister *Philemon*, with great humility of minde: and with sweet wordes; first, he commendeth *Philemons* faith and charity. Afterwards he puts forth his petition for *Onisemus*, being conuerted to the faith. Last of all, with sweete affections, hee takes vpon himselfe the faulte of *Onisemus*, & doeth reconcile him to his maister, not now as a seruant, but as a deare beloued brother in Christ: a great example of charity, and study of concord in *Paule*.

The Epistle to the
Hebrewes.



Although it bee doubtfull whether this bee the Epistle of *saunt Paule*, because of some places in the 9, 10 and 12, chapters. Out of the which it is prooued by some, that it was not *Paule* that wrote it. Yet neuer thelesse, the Epistle hath the authoritye of the holye Ghost, as appeares by the scope therof. He debaters plainly christ to be true God and true manne, yea our onely saviour and redeemer: and the greater

Epistle to the Hebrews

greater part of the Epistle stands on comparison, by which it convinceth y^e Lord of all, namely Christ, the naturall and everlasting sonne of God.

He compares Christ,

- | | | |
|----|---|----------------------------------|
| 1. | { | Angels, chap. 1, 2. |
| 2. | | Moses, chap. 3 and 4. |
| 3. | | Aaron, chap. 5. |
| 4. | | Melchisedech, chap. 6 and 7. |
| 5. | | Sacrifices of the law, 8, 9, 10. |

It hath 13. chapters, which for the better declaration of them, though not altogether exactly, may be thus divided.

In the first two chapters, after his entrance, wherein he briefly describeth the divinity and humanity of Christ, and shewes him to be much more excellent then the Angels, by nine argumentes in which he preached Christ to be God, & the everlasting Creator; and preferring his Gospell before the preaching of the Law, tooke away the obiections that are made. This is the principall proposition of this Epistle: and all tend vnto this end, that the Iewes (to whom he writes) leaving Iudaisme, should put their hope assuredly in Christ.

An Introduction to the

In the third and fourth chapters, hee preacheth Christ to be much more excellent than Moses, by making comparison. By and by, he applyeth the time of the Gospell vnto that which is in the ninth Psalme, called *to day*: with an horrible threatning, by their example, whoe for their incredulity perished in the wilderness, being shut out from the rest, in the land of Canaan.

In the fift, sixt and seuerth, he begins to describe Christ to be a priest, by comparing him with *Aron* and with *Melchisedech*. In the ende of the fift chapter, for the stordfulnesse and dulnesse of the Iewes a dangerous discession, whose description he seemeth willingly to passe.

In the sixt chapter, it seemeth that a place of repentance is denied to an offender, to strike a terror into the obstinate. In the seuerth chapter, he describeth & commendeth *Melchisedech*, in which he extolleth the priesthood of Christ.

In the eight, nine, and ten, he shewes by many graue arguments, Christ to be the onely priest, and the onely sacrifice for our sinnes: which he prefers before al
legal

Epist. to the Hebrews.

Legal sacrifices, calling it the new Testament, out of the 13. chapter of *Jeremy*. Afterwardes, he reckoneth y^e parts of the Tabernacle, chapter 9. that is to wit: The gate or portch: the holy place, and the holy of holiest, with their significations. In which figures, he applies the blood of Christ, purifying the consciences. He calls Christ the Mediator of the New testament: signifieng the blood of Christ to be powred out in the new Testament, for the remission of sinnes. Last of all, by repetition hee amplifieth the same: that is to wit, The sacrifices of Christe, with the sacrifices *Lewiticall*, *Psal.* 39, and 31. chapt. At length, hee concludes this whole place by an exhortation, to settle confidence in the blood of Christe, and performes the duties of mutuall loue by good workes, making preparation to the chap. following.

In the 11, 12, and 13, he commendes by examples the faith of the Patriarkes, and of other saintes of the old testament. Then hee joyneth an exhortation for the fruits of faith, patience, discipline, peace justification, true repentance, obedience

An Introduction to the

towards the word of the Gospel, not only bringing the example of Christ, but also threatenings out of the olde Testament. In the last chap, he reckoneth a heape of good workes, with an exhortation to auoide false doctrine, and with an exhortation to confesse the true doctrine of Iesus Christ, & to giue thanks,

The Epistle of

James.



Some men thinke that this Epistle is not written by *James* the Apostle, which was slaine by *Herod*: not onely because of that place cited out of *Genesis*, concerning *Abraham*, for the Iustification of workes, contrary to the analogie of Faith: but also, for other places, taken out of the epistle of *Peter* and *Paule*, and of this Epistle, mixed heere and there. It is not a methodical epistle, as other saye: neyther doth it containe one certaine matter: but as a man may say; dissolved or vnloyn-
red

Epist. to Iames.

red scopes: that is to say; Sentences not agreeing in order amongst themselves. And the summe is, that hee vrgeth the Law and good workes, against secure & carelesse men, and boasters of faith without good workes.

There are five chapters, which are thus to be discerned.

In the first chapt, he proponeth particularly these 8. sentences.

- 1 Patience is to be shewed in aduersity.
- 2 Diuine wisdom to bee desired of God.
- 3 Wee must belecue without waivering.
- 4 We must vse riches rightly.
- 5 And suffer tentations which do rise from concupiscence.
- 6 To heare the heauenlye worde diligently.
- 7 And do good workes, being the effect of the word.
- 8 To liue in true religion.

In

An Introduction to the

In the second chapter, he handleth onely two thinges: the one, that poore Christians be not contemned, seeing that faith in Iesus Christ dooth not suffer the exception of persons: the other, concerning good workes; by the which faith towards God and our neighbour is shewed, as this place is a collation betwixt man and man; not betwixt God & man, where faith only iustifieth: whe he saith; shew me thy faith by thy works.

If any do not thus vnderstand *James*, but wil wrest this his sentence to Iustification, which auailes before God; hee takes away the analogie of faith. And the Epistle of Paule to the Romanes, which seeing it is absurd, the sentence of *James* may admit a profitable interpretation, and the analogie of Faith. Otherwise, places or examples out of Genesis, or of the booke of *Ioshua*, concerning iustification, might bee cited directly against natural sence of scripture, concerning Iustification.

In the thirde chapter, are also twoe places wel handled: of the which, one is the restraint of the young, that he teach
not

not false doctrine : which is to arrogate
and vsurpe to himfelfe magiftracye in
the holy fcriptures, aboue the holyghoft
the true teacher and maifter, whole dif-
ciples are all true teachers in the church.
The other place, is concerning the diuine
wifdome which is in the doctrine, Lawe
and Gospel, the very light of faith in our
minde, and the beginner of obedience,
agreeing with the law of god, according
to this faying: Thy worde is a lanterne
vnto my feet.

In the fourth chapter, there are fore-
warnings, concerning vertues in euery
commandement of the Tables, as in one
knot or heape bound together.

- 1 { Concerning the auoiding of conten-
tion.
- 2 { Of pleasures or defires.
- 3 { Concerning prayer.
- 4 { The auoiding of adultery.
- 5 { Of pride and humiliry.
- 6 { Concerning obedience towardes
God, and fo forth vnto the end of
the chapter.

In the fifth chapter, he chiefly inuey-
eth

An Introduction to the

en against those that doe abuse their riches. Then hee exhorteth the godly to patience and sufferance, and hee deborts them from the custome of swearing. Then hee perswadeth to haue a care of the weake, and to pray one for another. Last of all, he exhortes to prayer, and he commends it by the example of Elias. In the end, he shewes the true effect of conuersion.

The first Epistle of
PETER.



His Epistle is truly Apostolicall: as of him which being asked of Christ, who he was: answered, Thou art Christ the son of God, *Matthew 16.* Again, to whom shal we goe, thou hast the words of eternall lyfe. *Iohn 6.* For it hath a sweet saour of the same confession, with constancy and sincerity in Faith. For he confesseth Christ sincerely, taking away saluation from our merits, and deliuering the true knowledge of Christ: in which he would haue
all

first Epistle to Peter.

al the Gentiles that are conuerted (vnto whom he writes) to goe forwarde constantly, and to increale from day to day: so as they may answer in their liues, manners, and conuersations, to the Gospel, of what state soeuer they bee: as those whom he numbred,

- | | | |
|---|-----|-----------|
| 1 | The | Subiects. |
| 2 | | Seruant. |
| 3 | | Women. |
| 4 | | Men. |
| 5 | | Priest. |
| 6 | | Youngmen. |

There are five chapters, which are thus to be discerned.

The first chapter is deuised into two partes. In the first, which is begun from the induction or entrance, he puts down the true reason of saluation: where all these things are to bee considered in this order.

- | | | |
|---|-----|---------------------------------|
| 1 | The | The great mercy of God. |
| 2 | | Regeneration by a liuely faith. |
| 3 | | The resurrection of Christ. |
| 4 | | Heauenly inheritance. |
| 5 | | The power of God. |
| 6 | | Faith. |

Trial

An Introduction to the

- 7 } Triall of Faith.
8 } Ioy and gladnesse.
9 } The writings of the prophets.
10 } The Gospel.
11 } Grace.
12 } Glory.

In the other part, he puts the consequence of this antecedent, or that which followeth it: and doth exhort the beleeuers to newnesse of life: as for example.

- 1 } Sobriety.
2 } Hope of offered Grace, as newnesse of life followes faith.
3 } Obedience.
4 } Holinesse.
5 } Inuocation.
6 } Feare.
7 } Loue.

He ioyneth & sets vnto this discourse, the most excellent cause of this regeneration: to wit, that we are redeemed by the pretious blood of Iesus Christ, & renewed by the word of God.

The second chapter is deuided into two partes: for in the one hee goes forward to exhort the beleeuers, to offer spiri-

first Epist. of Peter.

spirituall sacrifices, and to haue good conuersation to the edification of y^e faithfull. And he addes a reason, because saith he: all beleeuers are priests, and called vnto holinesse of life.

In the other, he appointes the reformation of diuers states: in the which, he laboureth to the end of this chap. First, the subjects to obedience towards the Magistrates; the seruantes to obedience towards their maysters: as hee putteth Christ himselfe for example, whome suffered a greater wrong.

In the thirde chapter, hee first of all speakes concerning the obedience of wiues, concerning the modest apparell of wiues, and the forbearance of the husband towards his wife. Then he warns all men in generall, to exercise themselves in the vertues of true charity, and in patience, and also in true confession, together with the righteousness of a good conscience, bringing againe the example of charity and patience in Christ.

Last of all, hee sets downe a most excellent place concerning Noes Arke, that it was a signe of Baptisme.

But

An Introduction to the

But what he meaneth by the preaching of Christ to certain spirits not beleeuing, in the daies of Noah, wee are not ignorant, and we iudge the true interpretation of this place, isto be referred to the maister himselfe : to wit, to the Holye Ghost.

In the fourth chap. he goes forward at one time, to exhort al godly men to sobriety, to watchfulnesse, to modesty, to prayer, to mutuall charity : At another time, to other fruites of Faith, according to the variety of giuistes, with patience and ioy in afflictions, by dooing good to all men for Christs sake.

In the 5. chap, he informenth & instructeth Ecclesiasticall persons, vnder the names of Priestes : sometimes to feede their flocks, and at another time to liue wel. After that, he exhorts youth to obedience : and in general, he would haue all men, to be humbled, to trust in God, to be sober, to watch against the aduersarie the diuel, and to resist him in faith. Lastly, he concludes the Epistle with exceeding consolatiō that they might know themselves to be comforted & strengthened of God vnto faith.

The

Last Epist. of Peter.

The last Epistle of

Peter.



Here are only 3. chapters.
The first against hypocri-
sie. The 2. against Antichr:
The 3. against Epicures.
Peter in the first Chapter,
woulde haue faith and the vocation of
faith to be shewed as moſte certaine by
good workes, leaſt that faith be as a vain
dreaime: without vertue, without know-
ledge, continency, &c. ſeeing that it is
nor by the hearing of fables, but of the
Gospel.

In the 2. chap, he ſets forth the ſame,
as Chriſt himſelf did, when he ſaid *Mat.*
7. take heed of of falſe prophets, & Paol. act
to. take heed to your ſelues, &c. Alſo phil.
3. Beware of dogs, take heed of wicked do-
ers. Peter doth warne the godly concer-
ning falſe teachers, and of the coming
of Antichriſt, of whome hee prophesied.
S. Paule 1 Tim. 4. ſhewes their damna-
tion, by bringing 3. excellent examples.
1 of Angels. 2 of them that were loſt in
the floud. 3 Of the Sodomites: and then
he paintes them out in theiꝝ coulours,
for

An Introduction to the

for because they walke after the flesh, in concupiscence and vncleannesse.

Lastly, he puts forth a most horrible sentence or iudgement of such, in twoe proverbes, of a dogge and a Sow: by the which he expresseth, the which hee expresseth, that the latter end of such is worse then the beginning.

In the third chapter, hee warneth the godly that they should beware of Epicures: that is to saye, of prophane men, walking according to their owne concupiscence, who onely do regarde this life, and not the life to come: They haue alwaies in their mouthes; Let vs eate and drinke to morrow we shall die. After death there is no pleasure. Againe, that which is aboue vs doth nothing concern vs. Against whom *Peter* affirmeth: with out doubt the last day shall come, vnto which, both heauen and earth are & shal quickly perish in their appointed time, reserved for fire. Wherefore he affirms, that euery one of the godly shoulde studie to liue in that state, as being called out of the world, he might die boldly & confidently.

first Epistle of Iohn.

The first Epistle of

Iohn.



Aint Iohn the Apostle & an Euangelist, who wrote this Epistle, and leaned at supper time vpon y^e breast of Iesus Christ, and didde

draw sweet water out of the well of our Sauour: euen so here he breathed inier loue: both of God towards vs, and our loue towards our neighbor. Gods loue, that the same beeing apprehended by faith, wee might be iustified freely by grace, without workes, and obtain euerlasting life. Then our loue next, that our faith be not idle, but that it should work by charity, otherwise it is not true faith, but onely fained: who haue these three signes. First, not to strue against sinne. Secondly, not to beware of false doctrin, Thirdly, to hate our neighbour.

There are five chapters, which doeth so agree in one and selfe-same matter, as hardly they can be decided one from an other. All thinges therein dooth agree

O

with

An Introduction to the

with his Gospel, chiefly with these two commandements of Christ: ye beleue in God, beleue also in mee. Againe, I giue you a new commandment, that ye loue another, which two commandements, *Iohn* doth ioine after this manner in the thirde chapter, and this is his commandement, that wee beleue the name of this sonne Iesus Christ, and loue one another as he gaue vs. commandements.

*The summe of the Epistle is, concerning
faith and charity, the chapters
are after a sort are thus to be
divided.*

In the first chapter, hauing gotten the good will of the Auditory, he puts this exposition of the whole Epistle: that we being made clean by the blood of christ, and remaining in the society of Saintes, ought not to walke in darknesse; that is to say, without good workes, but in the light that is to say, in the exercise & the wing of good workes, together with the true confession of sinnes.

In the second chapter, after the euangelicall common place of Christ, the ad-
dressee

uocate

first Epistle of Iohn.

uocate and our propitiator. First, he re-
proues them of lying, who doth boast of
faith and doeth no good: and affirms
that those that are to be reprobued, as yet
do lacke faith. Afterwards, he warneth
euery age that they would remaine in
these things which they had receiued of
God. Lastly, he commandeth that they
eschew false opinions, and the vnrighte-
ous desires of the world and Antichrist.
By anointing, he vnderstandeth the ho-
ly ghost. He calls Antichrist false Apo-
stles, who were then: and afterwarde
he speaks of others: as of Heretikes, of
whom, some haue denied the Diuinitie,
and some the humanity of Christ.

Furthermore, vpō this excellent place.
He that saith himselfe to be and remaine
in Christ, he ought to walke as he wal-
ked. I am not ashamed to write S. *Aug-
ustines* most excellent exposition, out of
his booke: of the life of a Christian, cha;
14, who saith as followeth,

O 2.

He

An Introduction to the

- | | | |
|----|------------------------------|------------------------------|
| 1 | He is a Christian who | Shewes mercy to all. |
| 2 | | Is moued with the iniurye of |
| 3 | | all. |
| 3 | | Suffereth not a poore man to |
| 4 | | be oppressed, hee being in |
| 4 | | place. |
| 4 | | Helpes the miserable. |
| 5 | | Succoureth often the needy. |
| 6 | | weepes with them that weep |
| 7 | | Feeles the grieve of another |
| 8 | | as his owne. |
| 8 | | Is prouoked to weep, by the |
| 9 | | weeping of another. |
| 9 | | whose house is common to |
| 10 | | all men. |
| 10 | | Whose gate is shut againste |
| 11 | no man. | |
| 11 | whose talke no poore man is | |
| 12 | ignorant of. | |
| 12 | In whose house bread is offe | |
| 13 | red to al men. | |
| 13 | Whose goodnesse all menne | |
| 14 | knowes. | |
| 14 | Of whom no man feels wrōg | |
| 15 | Serues God day and night. | |
| 16 | continually do meditate and | |
| 16 | thinke vpon gods comman- | |
| | dements. | |

first Epist. of Iohn.

- 17 } Is made poore in the world,
that he may be rich with
God.
18 } With men is counted igno-
minious, that hee may ap-
peare glorious with God
and his Angels.
19 } Hath nothing fayned in his
hart.
20 } whose minde is simple & im-
maculate.
21 } Whose conscience is faithfull
and pure.
22 } Whose whole mind is in god
23 } whose whol hope is in christ.
24 } Desires heauenly thinges ra-
ther then earthly.
25 } doth despise humane things
that he may posses diuine.

He is a Christian, who

Thus farre S. Augustine.

In the 2. chapter, he continueth an exhortation, concerning newnesse of life, by many arguments taken, first from the loue of God towards vs. 2 From y hope of eternall life. 3 From the offices of Christ, which are to take away sinnes. Fourthly to dissolue the workes of the

O 3. diuell,

An Introduction to the

diuell. 5. From the efficient cause of righteousness: to witte, from God. 6. From the vprightnesse of a good conscience. 7 From the promise and commandement. 8 From the loue of Christ towards vs.

In the fourth chapter, he exhortes to take heed of the doctrine of Antichrist, and to confesse the doctrine of Christe. Afterwardes he goes forward vnto the end of the chapter, to admonishe them concerning charity: hauing once made a sweet comparison betwixt the loue of God towards vs, and our loue towards God and our neighbour, as betwixt the efficient cause and the effect.

In the fift chapter, hee followeth after faith, whence proceeds al good workes, to whom victory is ascribed, which hee sheweth must be confirmed by three testimonies: to wit, the spirit, water and bloud: that is to saye, by the worde of God and the two sacramentes. Afterwardes, he makes them more certaine of life euerlasting, together with the hearing of the word. Last of al, he discerneth sinne not to be vnto death, from the consideration

2. Epist. of Iohn.

nderation of that sinne that is committed against the holy ghost: pardonable from vn pardonable.

But they are. sinnes against the sonne, which proceed through the weaknesse of the flesh, from them that beleue in the sonne of God, and doth repent.

And sinnes which are done by y wicked against the holy ghost, are first the resistance of the knowne truth. 2 Repining at the good guifts of our brethren. 3 final impenitency.

The second Epistle

of Iohn.



N this one chap. of this Epistle of Iohn: first he calls himselfe an Elder, because he was a priest, & the chief Apostle, now being olde, for he liued in the time of *Traiano* the Emperour, vnder whom he died as it is founde in the histories, in the yeare of Christ 101. and of his owne age ninety. Afterwardes he exhorteth his elect Lady, excellent both for her byrth, and also for her vertue. First to loue, then to per-

An Introduction to the
perseuerance in the doctrine of Christe.
Lastly, he warneth to excommunicat the
haters of Christ.

The third Epistle of *John.*



IN this one chapt. of this
Epistle, Iohn names three
men, of the which, first he
names *Gaius*, to whom he
writes, and calles him his
sonne, commending him for the trueth,
or word of God : next for loue : & last-
lye, for his hospitality. The other was
Diotrephus a wicked Bishop, not onely
as an inuector and backbiter: but also be-
ing no houskeeper and an hater of chris-
tian brethren, and also an excommuni-
cater, he sharply reprocues him and re-
bukes him.

The third was *Demetrius*, whom hee
commendeth, sometimes by the testimo-
ny of others : and sometimes by his own
prose & testimony for the truth : that is
to say, for his knowledge and obedience
toward the word of God.

The

The Epistle of Iude.



His Iudas was surnamed *Thaddæus*, the sonne of *Alpheus*, brother to *James* the younger, as men call him, and of *Simon*; and this Apostle wrote this one chap, onely of this in which throughout he answereth to the second chapter of the second epistle of Peter.

First he threatneth horrible punishments to heretikes and false teachers: bringing forth the example, first, of the Egyptians. 2 Of the Angels. 3 Of the Sodomites. 4. Of Caine. 5 Of Balaam. 6. Of Chore, he sets them forth in their colours. Afterwards, he describes what manner of people they are (as Peter did) in which description, whom it concerns in our time, it is not hard to iudge.

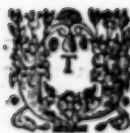
Lastly, he exhortes all godly menne to perseuerance, First in faith. 2 in the holy ghost. Thirdly in prayer. Fourthly, in Loue. Fifthly, in looking for Gods mercy

An Introduction to the

cy. 6 In compassion. 7 In newnes of life. In the end; he woulde haue the godly to keepe the faith, and to beware of false doctrine,

The Reuellation

of S. Iohn.



He Ecclesiasticall historie shewes, how *Iohn* being vnder the Emperour *Domitian*, was banished into the Iland of *Pathmos*, & there wrote this *Apocalyps*, or Reuelation. And againe, after the death of *Domitian*, whē he returned from the Ile of *Pathmos* to *Ephesus*, to haue written his Gospell against the Heretikes, *Marcio*, *Elion*, and *Cerintus*.

This booke vnder the name of Reuelation, conteyneth prophesie, concerning euent, fortune, matters, and of the deriued church: that is to say, y church deriued from the Piinitive church, and thence to be deriued vnto the end of the world.

It may very well be deuised.

Into

- 1 } Scales.
2 } Into Trumpets.
3 } Vials.

The 7. scales signifies the persecution of the church which is vnder Tyrantes : to wit, *Domitian, Traianus, &c.* which truly began in the primitiue church, in y^e time of the Apost. and continued thence the space of 300. yeares, vnto the time of *Constantine*, & it is discribed in this book chap. 4, 5, 6, 7.

The Trumpets signifieth heresies, as the *Arians, &c.* From the time of *Constantine*, vnto *Theodosius*, for other 300. yeares, yea vnto *Mahomet* and the pope This is described, chap. 8 vnto 18.

The Vials, signifie the plagues of Antichrist for these 900. yeares, from the time of *Bonif.* y^e pope vnto this our time, of the which thou mayest read from the 17. chap, vnto the end of the booke.

It may otherwise bee deuided : to wit, into seauen visions : that is to saye, into figures, most wonderfully shewing to the minde and eyes of all men.

The

An Introduction to the

The first vision of the seven churches of Asia the lesse.

The second vision, concerning Christ & his church being exalted.

The thirde vision concerning the diligence of the disciples of Christ.

The fourth concerning the affliction of the church.

The fift concerning the last persecution vnder Antichrist.

The sixt concerning the day of Iudgement.

The seventh, concerning the victory of Christ and the church.

Briefly he describes.

- | | | | |
|---|-----|---|--|
| 1 | The | { | Kingdome of Christ. |
| 2 | | | comfort of the godly afflicted |
| 3 | | | Threats of Tyrants. |
| 4 | | | priesthood of Christ. |
| 5 | | | Prayers of the Saints. |
| 6 | | | Histories of the newe Testament is reueiled. |

The chapters are thus to be discerned.

From the 1. chap. vnto the 4. chap. is the preface, in which first of all it containeth the commendation of these revelations

Reuelation of Iohn.

tions from the efficient cause: to weer,
from God. Then it containeth the ad-
monition to the seuen bishoppes of the
Churches of Asia the lesse, which hee
calles Angels, Candlesticks, starres, &c.
For the ministry of the word.

From the fourth chapter, vnto the 8.
is the first part of the booke with the 7.
seales. Where first he would haue to bee
vnderstood by Elders, the Prophets. Sec-
condly, by beasts, the Euangelistes. 3 By
birds, Doctrine. 4 By the Lamb, Christ
himselfe. 5. By Angels, the ministers of
the word. 6 By Seales, Persecutions. 7
by Horses, Tyrants. 8. by sealed y^e elect,
the Iewes. 9 by the multitude, the elect
of the Gentiles. 10 by the booke, the mi-
nistry of Reuelations.

From the 8. chapter vnto the 15. cha.
is the second part of the booke of Trum-
pets: by which he vnderstandeth Here-
sies. 2. by stars, Heretikes. 3 By the an-
gell, the ministry of the word. 4 by the
booke, the Gospell. 5 By the measuring
of the Temple, Religion. 6 By the ho-
ly Citty, the Church. 7 By the two wit-
nesses, the Prophets and Apostles. 8 By
the

An Introduction, &c.

the woman, the Church. 9 By the 12
starres, the 12. Tribes. 10 By the wars,
the preaching of the Gospel. 11 By My-
chaell, Christ Iesus. 12 By the Beastes,
the Romaine Monarchy. 13 By y^e lamb,
Christ. 14 By the voice of thundring, the
word of the Gospel. 15 By the new Song,
the Gospel. 16 By the women, Idolatry.
17 By Virgins, sincere Christians.

From the 16, vnto the end, is the third
part of this booke. First, by the beastes,
he would vnderstand the Romaine Mo-
narchy. 2 By the Harlot, the Idolatry of
Antichrist. 3 By the golden people, hi-
pocrisie. 4 By Characters, a perfect sign
of Antichrist. 5 By vials, the plagues of
Antichrist. 6 By the marriage of the lamb,
the humanity of Christ. 7 By the name
written, the Diuinity of Christ. 8 By new
heauen and new earth, the Image of e-
uerlasting life. To the which place hee
shal bring vs, whoe hath signed this his
holy scriptures with his owne pretious
bloud, euen Iesus Christ our Lorde, who
with the Father and the holy Ghost, bee
praised for euer and euer, *Amen.*

FINIS.

